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ABSTRACT

Three units of one to three weeks duration each comprise this Filipino Culture Education Project package developed for students in grades 6-8. Objectives are to help students recognize the cultural heritage of Filipino Americans, to develop bicultural identities, and to help non-Filipino students develop appreciation for the cultural diversity within the United States. The units are titled "The Filipino Family," "Teenagers in the Philippines," and "The Filipino Teenager: USA." Through a task approach to the study of culture, students collect and analyze data about similarities and differences between ethnic populations. Each unit contains several tasks for one or more students to be accomplished in varying lengths of time. Activities are student-centered, with the teacher acting as facilitator of learning. Instructions for students are in both Tagalog and English. Activities include compiling a family album or family tree, and studying music and native dress. Methods include camera work and taped interviews. The package contains teacher's guides, task cards for the three units, and a student booklet. The final report of the project, included as an appendix, provides an evaluation of the activities, student profiles, suggestions for preparation for the units, and a list of project personnel. (KC)

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THE FILIPINO FAMILY
TEACHER'S GUIDE

A Unit of the Bay Area
Filipino Culture Education Project

Revised Edition 1977

University of San Francisco
School of Education
San Francisco, California

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A really professional job of final translation work and materials production was provided by Rich Tan.

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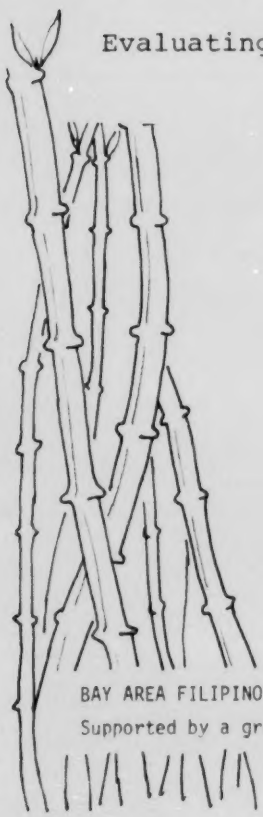

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ABOUT BAFCEP

The Bay Area Filipino Culture Education Project (BAFCEP) was established to bring together some ideas about developmental education with knowledge about the Filipino ethnic experience. The effort was to provide pre- and early adolescent students with direct, personal experience in examining what it is to be a young person traveling daily between two cultures. The BAFCEP units are intended to provide students with activities that enable them to develop personal insights into the phenomena of their own development as adolescents. While the special content focus of the unit activities is on the Filipino-American experience, the strategies incorporated in the instructional design and student activities are intended to provide students with tools to examine human development in more universal contexts.

Components of the Curriculum

There are three instructional units in the BAFCEP program, each intended to occupy one to three weeks of social or cultural studies class time. Each unit contains several student activities, the basic element of student interaction with the materials. An activity "task" may occupy one student, or two or even a small group of students, for a class session, a few days, or become an ongoing pursuit for some indefinite period. With a few exceptions, each activity is meant to be a self-contained, student-managed learning package. There are a few activities in the units that may be conducted in a teacher-directed, entire-class mode, but for the most part, students ought to be free to choose the activities they wish to do, decide who to work with, and make decisions about the closure or extension of their learning experiences.

Units in the Curriculum

The three units of the BAFCEP program provide students with opportunities to collect and analyze data about the similarities and differences between ethnic populations of familiar, and yet universal, social groups--the family and adolescent peer groups. A major emphasis in the design of the student activities is on providing occasions for reflection upon personal experience--an intellectual process that is within the developmental capacity of students of this age--rather than upon the academic analysis of the experience of others--

an intellectual process that typically exceeds the capacity of youngsters in the middle school years.

THE FILIPINO FAMILY unit consists of a variety of student "task" activities that enable students to examine the composition and structure of Filipino and other families, family role expectations in stable cultural situations, and in changing social environments. A Filipino-American family recently arrived in the U.S., like those of most other immigrant groups, frequently finds its traditional customs in contrast with prevailing patterns of family life in the United States. The young Filipino who experiences personal conflict when confronted with conflicting loyalties over cultural expectations for his or her behavior sometimes feels forced to choose between the apparently competing value systems. One objective of the BAFCEP family unit is to enable students to examine the cultural values that underlie apparently competing expectations for behavior. The purpose of this activity is not to hold either set of values up for ridicule, but rather to reflect upon the social and cultural conditions that determine how role behavior can be "proper" in one context and "improper" in another.

TEENAGERS IN THE PHILIPPINES has investigative activities that permit students to explore some of the cultural features of adolescence in the Philippines. The major emphasis of the student activities is on collecting and discussing information about teenage behavior in the Philippines. Since the subject matter precludes "on-site" environmental investigations, students are expected to interact with persons who have lived in the Philippines--students, other young people, parents, grandparents, other adults--who can share personal knowledge of adolescence in the parent culture.

Non-Filipino students may need some personal encouragement to get involved in the activities of the unit.

THE FILIPINO TEENAGER: U.S.A. unit includes "task" activities that are intended to provide opportunities for students to take a look at the patterns of adolescent behavior of Filipino-American and other teenagers and to explore how cultural expectations affect behavior, their own and that of other young people.

Organization of the Curriculum

In general, the project has tried to provide some curriculum experiences for bicultural students that enable them to examine and reflect upon the contrasting--and sometimes conflicting--expectations for their behavior that they find as they move between their two worlds; the culture of their homes and the culture of their school. At the same time, it can be possible for young people from the majority culture, or other minority groups, to experience some of what it is to be a Filipino-American. For all of the students who work with the units, there are opportunities to learn more about adolescent socialization and cultural pluralism.

The Task Cards

The BAFCEP units enable youngsters to make active investigations into their own personal and social environments with special focus upon the "worlds" of students from bilingual/multicultural situations.

The subject matter content is the personal and social environments of individual students; conventional school books and other learning materials can be introduced as students develop the need to use them. The "task" cards are intended to provide occasions when students can invent their own understandings of experience and "test" them against the knowledge and experience of others.

The Student's Role

Students interact with their environments and construct increasingly more complex knowledge about the reality of their own personal and social development. The "tasks" that students encounter in the unit activities are open-ended enough to permit them to "invent" their own interpretations of the problems to be solved and to bring to bear all of their talents--knowledge, creativity, resourcefulness--in working on the problem. The difference between this approach and that of conventional units on the family or adolescence is that students get to define much of the scope and sequence of the problem solving tasks.

The BAFCEP task approach to the study of culture permits a student:	At the same time, the BAFCEP task approach makes it possible for a student:
-to define his or her own purpose in an inquiry	*-to develop a more sophisticated source of purpose for school activities*
-to draw upon personal perceptions of reality	*-to incorporate a broader range of sensory and cognitive skills in defining reality*
-to make use of experiential knowledge	*-to integrate knowledge about the experience of others in personal understanding of an activity*
-to begin an inquiry with concrete objects and events	*-to enrich experience with concrete ideas with more abstract thinking from other sources*
-to assess personal understanding of an experience	*-to consider, adapt, and/or adopt more elaborate ideas in the development of understanding*

The Teachers' Role

The teachers' responsibility in developmental education is exactly the same as it is in traditional education; he or she is responsible for the learning of individual students. But in a sense, the teacher is responsible for more learning; when students have the opportunity to manage their own learning --to choose and work with problem tasks that have interest and meaning for them--then we can expect that they will want to do more than meet the minimum standards determined by the teacher; students will have the opportunity to develop their own standards of accomplishment.

Thus, the teacher needs to see his or her role as being that of a facilitator of student learning. The individual interpretations of students, whether or not "academically adequate," should be nourished and valued. The stimulus for students to "go beyond" their initial levels of understanding of a problem can come from other students and from the teacher (if it is not seen as directive). The teacher can increase the likelihood that students will learn to tackle a problem without over-reliance on teacher approval by encouraging students to try tasks on their own or working with one or two other students and by making careful use of approval and disapproval, allowing the student to develop his or her own criteria of competence.

Bilingual Suitability

The BAFCEP units can be used in the variety of approaches to bilingual/multicultural education that make use of languages other than English. Each student task card has instructions for the student in both Tagalog and English and the student program booklet is done in both languages.

Each unit has activities that utilize audio tape recording as a means for collecting and analyzing data about aspects of Filipino culture. The tapes that students make can be done in English or Tagalog or both. The tape recording activities can also be adapted to introduce the comparison of different Filipino dialects if such acitivity is considered appropriate.

THE FILIPINO FAMILY

Overview

Every young person is aware of the central influence of "family" upon his or her personal development. In one way or another, child development everywhere is shaped largely by family membership.

For the young Filipino-American, the same is true, but, as with other people of bilingual and/or bicultural heritage, the situation can be confusing as the child travels daily between two cultures.

The Bay Area Filipino Culture Education Project has as one of its major goals the facilitation of adolescent socialization by Filipino youth into the North American culture of their school and non-Filipino classmates. It is assumed that active inquiry and reflection upon the Filipino ethnic experience will assist in approaching the goal.

The Filipino family today is a result of complex combination of various cultures and influences of both the East and the West. As in many other countries in the world, the Philippine family has been a part of the basic framework for national social and economic stability. This was true in the Philippines long before the Spanish conquest and the framework has changed comparatively little over the centuries.

However, there are some Filipinos who believe that the family structure is crumbling, a victim of migration to cities and abroad, modern education, and a decline in religious observance. But, in contrast, there are others who marvel at the staying power of the family system in this fast changing world.

Like families in other cultures of the world, Filipinos have their quota of problems and misfortunes. But on the other hand, the Filipino family has a rich heritage and the institution is valued highly by Filipinos in the home country and the other parts of the world where they have migrated.

In this unit on the Filipino family, students can make use of worthwhile information on the significant aspects of Filipino family living as they conduct active investigations of the Filipino ethnic experience. It is hoped that the unit may serve as a reliable source of information for students of other cultural backgrounds so they can share their experiences and knowledge of the

Filipino family with their own families and friends. It is by such means that we hope to approach the other major goal of the BAFCEP program--the development of appreciation for bicultural identities among non-Filipinos.

Objectives

The goals described in the preceding overview state broadly the aims of the BAFCEP unit on the family. The more specific objectives for the students are stated in the introduction to the Student Booklet. These objectives are repeated here for your convenience:

> "The Bay Area Filipino Culture Education Project (BAFCEP) is trying to develop better school materials. The BAFCEP program has four learning objectives for the students who work with the units:
>
> 1. Learn more about Filipino culture.
> 2. Explore how it is to become a teenager.
> 3. Learn about Filipino life in the United States.
> 4. Help students manage their own learning.
>
> The only way that the project staff people can find out if the BAFCEP units are meaningful is to try them out in classrooms. Then we will ask teachers and students about the units. We want to know four things:
>
> 1. Did the students learn about Filipino culture?
> 2. Did the students learn about becoming a teenager?
> 3. Did students learn about Filipino life in the U.S.?
> 4. Did students improve their skill in managing their own learning?
>
> The Important People
>
> BAFCEP realizes that the most important people in finding out if these units help students learn are the teachers and the students.
>
> YOU are one of the most important people. Your ideas about the BAFCEP units are very important to your teacher.

Other Objectives

There are some other kinds of objectives for the program.

The project staff wants to find out if the BAFCEP units help students change in the way they feel about Filipino culture, becoming a teenager, Filipino life in the United States, and in managing their own learning.

There are five "feeling objectivies" for the BAFCEP units:

1. Do Filipino and non-Filipino students feel better about Filipino culture?
2. Do Filipino students feel more comfortable about becoming teenagers in the United States?
3. Do non-Filipino students feel more positive about the problems of Filipino-American teenagers?
4. Do all students feel more positive about the way Filipino culture affects life in the United States?
5. Do all students feel good about their progress in managing their own learning?

We hope that you will enjoy working with the BAFCEP units."

The detailed content outline that follows includes suggestions for beginning the unit, references for additional resources, and information about Filipino family characteristics.

STARTING THE UNIT

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
SUGGESTED TEACHING PROCEDURES	Unit Start-Up. A day or two before the first period devoted to the unit, ask students (Filipino and others) to bring in family group photographs. On the day you begin the unit pass around the pictures of families that students bring in.
The pictures can be expected to stimulate student interest in concepts that relate to the family.	Development. Ask students what they see in the pictures and record their observations on the chalkboard. Reference: Edward Steichen's *The Family of Man*, Maco Magazine Corp., 1955, has an excellent set of contrasting family group photographs.
The questions at right can be expected to provide data for comparison. A "brainstorming" session can elicit many, if not all, of the concepts that are identified below. We suggest that you (1) record the students' ideas, terms, etc., on the chalkboard, (2) discuss the ideas that are presented in response to the questions, and (3) introduce the BAFCEP terms by matching them to what the students have developed. In other words, you will be establishing "operational definitions" of the concepts before students begin the activities that deal directly with the various concepts and principles.	Questions you might ask to try to elicit discussion of the concepts: 1. How many members are there in each of your families? Record data on a chalkboard table for Filipinos and other groups. 2. Aside from your immediate family, who else lives with you? 3. How many generations are represented? 4. How big is a Filipino family? a "typical" U.S. family? A Chinese family? A Spanish family? A Hindu family? (Others, as applicable) 5. How are Filipino families like families of other groups? How are they different? 6. Do your relatives live in homes that are close together?

STARTING THE UNIT (cont'd)

CONCEPTS/GENERALIZATIONS		TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
BAFCEP Concepts	Student Concepts	
Multiple Generations	Grandparents in the home	
Multiple Households	Relatives living together or very nearby	
Extended Family	Relatives who take care of other family members	
Family Support Mechanisms	Relatives helping each other	
Godparent System	*Ninong, Ninang, Compadre, Comadre*	
Family Size	Big families, lots of children, lots of relatives	
AFTER THE DISCUSSION OF CONCEPTS ABOUT THE FAMILY, DISTRIBUTE THE BAFCEP STUDENT BOOKLETS, THE FAMILY UNIT STUDENT RECORD SHEETS, AND THE FAMILY-ROLES-CUTOUTS SHEETS (TWO FOR EACH). DISCUSS WITH THE STUDENTS THEIR CHOICE OF TASK ACTIVITIES AND THEIR RESPONSIBILITY TO DO THE BEST THEY CAN WITH ANY ACTIVITY THEY CHOOSE.		7. How many Filipino students know the names of relatives living in the Philippines? 8. How many non-Filipino students know the names of relatives who live outside of the U.S.? 9. Do you keep in touch with your overseas relatives? 10. How "close" do you consider your overseas relatives as members of your family? Record individual ratings as tallies on chalkboard along a scale as shown below: *Chalkboard table of student-supplied data on family size* *Scale of "closeness":* *Not Close* 1 2 *In-between* 3 4 *Very Close* 5 11. Are there other persons, not related by "blood," who are considered to be like relatives in a Filipino family? 12. Are godparents regarded in the same way by non-Filipino families?
GO OVER THE INSTRUCTIONS FOR KEEPING RECORDS OF ACTIVITIES CHOSEN AND COMPLETED. TRY TO STRESS THE IMPORTANCE OF RECORDING EVALUATIVE INFORMATION IN THE SPACE PROVIDED.		References: Flores, Pura Medina. *Socio-Psychological Development of Filipino Children.* Manila, Philippines: Pura Medina-Flores, 1969, pp. 48-49. Kuhn, Delia and Ferdinand. *The Philippines.* New York: Holt, Rinehart and Winston, Inc., 1966, pp. 173-174.

MAIN IDEA I: The Family Is the Basic Social Unit

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
1. Composition of Filipino Families	
A. Multiple generations. A Filipino family unit is comprised of parents and children, grandparents, aunts, uncles, and cousins on both sides of the family no matter how far removed. Descent is traced back through both father and mother.	*Multiple Generations*
B. Multiple Households. The Filipino family frequently includes a number of households. These are often clustered in one village or urban neighborhood. Individual households generally include elderly or other dependent relatives.	This concept does not have a specific student activity related to it; the concept may be better developed in the TEENAGERS IN THE PHILIPPINES unit since the practice is more common in the Philippines than in the U.S.
C. Extended Family. Filipinos have a strong sense of family identity; aunts, uncles, cousins, etc., are considered as close family and provide support and assistance to relatives wherever they may be, in or away from the immediate family household.	*A Family Tree* *A Family Album* *Overseas Relatives* *Family History*
D. Family support mechanisms. The Filipino family has been accurately described as a bank, an insurance agency, and a welfare organization. Filipino culture places a high level of value upon family solidarity.	*A Family Tree* *A Family Album*
a. The Filipino family is considered as the anchor for each individual throughout his or her lifetime.	These characteristics of Filipino families should become evident to anyone who is not familiar with the nature of Filipino family life as they go through the unit.

MAIN IDEA I: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
b. The family helps members find jobs and security in their jobs; the family cares for members during illness, takes an active interest in members' marriages and family problems, and helps out in emergencies.	An activity such as *Family Roles--Who Does What?* will help students explore some of the roles and relationships between family members and increase the likelihood that they will develop insight into Filipino family characteristics.
c. The family cares for members in old age, ensures proper burial at death, and looks after the graves of the deceased.	
E. Godparent system. The umbrella of the family is extended beyond "blood" relatives by means of institutionalized godparent system; the *ninong* (godfather) and *ninang* (godmother) are important members of a child's family.	*Godparents*
F. Family size. The large family tradition in the Philippines is culturally valued; economic, social, and religious factors are all important in personal decisions about having children.	*A Family Tree* *Family Size* *Comparing Families* (Some students may be relatively isolated in their level of interaction with members of other groups; the teacher may have to help students establish contacts.)

MAIN IDEA II: Filipino Family Roles

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
1. Family Roles. Personal rights and privileges, duties, and responsibilities. A. Father's role. a. The traditional Filipino family is patriarchal in structure. The father is the official head of the household and is regarded as the leader, guide, and protector of the family. b. He is expected to be the breadwinner, the major provider for the family. c. The father is responsible for the conduct and the moral upbringing of the children in the family. d. He is expected to set an example of honesty in all aspects of life, including the religious development of the children. e. The father represents the family in the activities of the community. B. Mother's role. As wife and mother, the *Filipina* plays a dominant role in traditional family life. a. Historically, Filipino mothers have borne and raised, on the average, seven children. b. She, more than anyone else, is expected to preserve the continuity of family traditions and values.	*Comparing Families* *Family Roles--Who Decides?* Reference: Kuhn, Delia and Ferdinand. *The Philippines.* New York: Holt, Rinehart and Winston, Inc., 1966, pp. 174-176.

MAIN IDEA II: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
c. The mother is the family treasurer, wielding considerable power as she apportions the family resources. All earnings of family members are turned over to her.	Reference: Flores, Pura Medina. *Socio-Psychological Development of Filipino Children.* Manila, Philippines: Pura Medina-Flores, 1969, pp. 34-35.
d. She usually serves as the main link between the family and the church.	
C. Children's role.	
a. Children are expected to "owe" their parents affection, respect, and consideration.	*Family Roles--Who Does What?*
b. Filipino children, as in many other cultures, provide the family group with "glue" that stabilizes the relationships of the various family members.	*Family Roles--Who Decides?*
c. Children are seen to provide their parents with the incentive to work harder, to acquire property, and to earn and spend wisely.	*How Important Is School?*
d. The older brothers are expected to do the heavy work at home. The older sisters help their mother with the household chores. Younger children are expected to run errands for the other family members.	
e. Adult-age unmarried sons and daughters are expected to increase the family's income by working outside the home.	*The Dating Game* (Younger students may have little experience with dating and/or courtship customs and values; the teacher may decide to provide additional suggestions for

MAIN IDEA II: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
f. If the parents should die before all of the children are raised, the adult sons and daughters are supposed to take over the parents' child-raising duties.	investigating dating practices.) Reference: Valeros, Florentino, et al. *Philippine Community Life.* Manila, Philippines: 1964, pp. 254-256.
D. Grandparents' roles. a. Grandfathers and grandmothers are consulted in making family decisions. b. They help financially when they are able. c. They baby-sit the younger children and look after the day-to-day conduct of the others.	*Grandparents*
E. Aunts' roles. Unmarried sisters of the father or mother frequently live with a family and help take care of the house and the children. If she has outside employment, the aunt may help financially.	*The Dating Game*
F. Godparents' roles. a. Traditionally, godparents are not only the child's guardians but act also as an auxiliary source of prestige, influence, favors, and provide emergency assistance to the family. b. The advice of godparents is supposed to be sought by godchildren when problems come in later life.	*Godparents*

MAIN IDEA II: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
c. Smaller children look forward to gifts from godparents on special occasions, such as Christmas, birthdays, etc., and godparents feel an obligation to provide gifts on such occasions.	Reference: Kuhn, Delia and Ferdinand. *The Philippines*. New York: Holt, Rinehart and Winston, Inc., 1966, pp. 174-175.

MAIN IDEA III: Filipino Family Values

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
I. Husband-Wife Relationship.	
A. Fidelity. Most Filipinos are Christians and the marriage vows in all denominations are regarded as very important, a pledge of love and faith.	*Religious Practices*
a. The cultural importance of the marriage vows provide motivation for people to live by the principle of the church. The social expectation is that the Filipino husband-wife relationship should be a happy, enjoyable companionship based on love, faith, and truth.	*Intercultural Dating* (See previous note on student experience with dating practices.)
b. Faithfulness and loyalty are considered as desirable virtues in a Filipino marriage.	
B. Childbearing. A fruitful relationship between husband and wife is seen as essential. Filipino couples have the cultural expectation to rear a family of healthy, educated, and well-mannered children with strong ethical values.	*A Family Tree* (Some families have personal reasons for resisting such inquiry into their backgrounds; teachers should be careful not to insist that students complete this activity.)
a. One of the most important objectives in a Filipino marriage is the rearing and education of children.	*Family Size*
b. Filipino parents, rich or poor alike, dream of sending their children to school and a college degree is valued very highly.	*How Important Is School?*
c. Parents are not hesitant about pawning possessions, selling or mortgaging their properties, even to the extent of borrowing	*How Important Is School?*

MAIN IDEA III: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
money at heavy rates of interest, just to see a child through college. d. A diploma is regarded as an important status symbol. Traditionally, it has been associated with a good paying job and the accompanying rewards of a happy home, car, money, expensive jewelry, or travel abroad.	Reference: Lynch, Frank and Alfonso de Guzman. *Four Readings on Philippine Values.* Quezon City, Philippines: Ateneo de Manila University Press, 1973, p. 112.
2. Family Interaction. The Filipino family has standards of behavior that are based on customs, traditions, and beliefs.	*Comparing Families* *Family History*
A. Loyalty and obedience.	
a. The home is where children learn their first lessons, where they encounter their cultural values and family loyalties.	*Family Roles--Who Does What?*
b. Children are taught very early the importance of family loyalty.	
c. Obedience is regarded as a duty, a virtue of prime importance.	*Family Roles--Who Decides?*
1) Filipinos traditionally value obedience; children are taught that they should obey parental authority throughout their lives even if they have to make personal sacrifices.	
2) An elder sister may be expected to postpone or forego marriage in order to send a younger brother or sister to college.	
3) Children are expected to obey the parents as long	

MAIN IDEA III: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
as they are under the parental roof or authority. B. Family ties. a. There are strong family ties among parents, children, brothers, sisters, and between other relatives which are hardly equaled among members of other cultures. From a sociological view, this value is strongly integrative--people in the family support each other and may be depended upon. b. An offense against a member of the family is often considered as an offense or threat to the whole family. 1) The prestige of the family is at stake and the whole family may become involved. 2) A statement by a non-relative reflecting negatively upon the behavior of any member of the family may be considered a serious offense against the entire family. c. Traditionally, during holidays, town fiestas, Christmas, and other special days all the members of a family try to be present at the parental home. d. However, family loyalty can also have adverse effects on the social integration of the family.	*Intercultural Dating* *Multiple Generations* *A Family Tree* *Overseas Relatives*

MAIN IDEA III: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
1) Material support is expected between close relatives. This may encourage dependency to the point of parasitism. 2) The feeling of closeness toward relatives has traditionally been the basis for nepotism in private business and in government agencies. Such practices have given rise to clannishness and may contribute to the dominance of powerful families in the business and political segments of life in the Philippines.	Reference: Valeros, Florentino, et al. *Philippine Community Life.* Manila, Phil.: Inang Wika Publications, 1964, pp. 252-254. References: Lardizabal, Amparo S., and Felicitas T. Leogardo. *Readings on Philippine Culture.* Manila, Phil.: Rex Book Store, 1970, pp. 114-117. Rodriguez, E.B. *Philippine Culture.* Manila, Phil.: Alip and Sons, Inc., 1948, p. 39.
C. Respect for parents and elders. a. Filipino children are trained to address their elders and persons in authority (such as teachers) with respect. 1) *Mano po* is the symbol of unity and refined conduct of the family. It means "please give me your hand." These words are said with reverence when family members greet parents by kissing their hands. 2) *Magandang umaga, po* is a polite way of saying "Good morning." When addressing older people and social "superiors," the words *ho* and *po* are used. 3) Children are expected to address their parents	*Grandparents* *Family Roles--"Proper" Behavior*

MAIN IDEA III: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
with titles of respect, such as *Tatay* or *Itay*, *Papa*, *Amang*, *Ama*, *Nanay*, *Inay*, *Mama*, *Daddy* or *Mommy*.	
4) Younger children call their older brothers *kuya* or *diko* and their older sisters as *ate* or *ditse* even though they may be only a few years older.	
b. Children are trained to listen to the advice of the parents.	
1) They are expected to ask permission from their parents for most things that have to be done outside the family circle.	*Family Roles--Who Decided?* *Family Roles--"Proper" Behavior*
2) Children are trained to be courteous, polite, and refined in their speech. Profane and obscene language is regarded as undignified.	
c. Child discipline is frequently achieved with punishment and not all parents worry about the effects of the punitive measures, whether mild or severe. Some methods used are:	
1) Corporal punishments such as spanking, whipping, pinching, etc.	
2) Scolding and shouting	
3) Deprivation	
4) Verbal appeal	
5) Disowning	

MAIN IDEA III: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
6) Threats 7) Silent treatment 8) Persuasion 9) Display of emotions by crying 10) Ignoring 11) Putting the child in the dark 12) Locking the child in the room	Reference: Valeros, Florentino, et al. *Philippine Community Life.* Manila, Philippines: Inang Wika Publishing Co., 1964, p. 395. Reference: Lynch, Frank, and Alfonso de Guzman. *Four Readings on Philippine Values.* Quezon City, Phil.: Ateneo de Manila Univ. Press, 1973, p. 104.
d. Parents train their children to obey and respect laws and ordinances in the school and community and expect adults to carry out disciplinary measures to control behavior.	Reference: Rodriguez, E.B. *Philippine Culture.* Manila, Phil.: Alip and Sons, Inc., 1948, pp. 36-38; 56.
D. *Utang-na-loob.*	*Family Roles--"Proper" Behavior*
a. The expression, *utang-na-loob*, which means "debt of gratitude," finds its roots in the Filipino family structure.	
b. This is one of the deeply rooted ethical principles of Filipino society; it rigorously requires that a favor be given in return for a past favor. Children are expected to be grateful to their parents for giving them life.	
c. Every Filipino is expected to demonstrate *utang-na-loob*.	
d. In the Filipino family, care and concern for the aged is considered very important.	

MAIN IDEA III: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
E. Social Interaction.	
a. Smoothness in interpersonal relationships is highly valued in the Philippines.	
b. *Sama* means accompany or go along with; it may also mean "good public relations."	*Family Roles--"Proper" Behavior*
The term *pakikisama* is commonly used to describe smooth relationships. In this more restricted sense, it means "giving in," following the lead or suggestion of another, in a word, concession. It refers especially to the lauded practice of yielding to the will of the leader or majority to make group decisions unanimous.	
c. A go-between is another means of preserving or restoring smooth interpersonal relationships among Filipinos. One person represents another in a "delicate" interchange with a third person or party.	*Go-Betweens*
d. The use of euphemism is another way of achieving smooth interpersonal relations among Filipinos. It is the stating of an unpleasant truth, opinion, or request as pleasantly as possible.	Reference: Lynch, Frank, and Alfonso de Guzman. *Four Readings on Philippine Values.* Quezon City, Phil.: Ateneo de Manila Univ. Press, 1973, p. 11.
1) This is an art that is highly valued in Philippine society.	
2) The traditionally modest soft-spoken, almost eu-	

MAIN IDEA III: (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
phemistic speech of the Filipino carefully guards the speaker against loss of self-esteem. 3) The tone of the voice is extremely important. The harsh, often abrupt, speech of English speakers is sometimes embarrassing to Filipinos and is difficult for them to use. 4) As Filipino-American children adopt the speech patterns of the American society, it can be a source of friction in the family.	

EVALUATING STUDENT PROGRESS

The evaluation of student performance on the tasks should be accomplished by both the teacher and students. Depending upon the existing degree of student independence (how much experience have they had at being responsible for planning and conducting their own instructional projects?) the teacher can work toward practices of student self-evaluation. Certainly, the teacher is responsible to help students develop good standards of achievement. However, the criteria of evaluation should include a realistic assessment of the student's intellectual stage, academic and social skills, and other dimensions of personal development. The goal of evaluation should be to help students develop standards of personal adequacy.

Students will tend, by and large, to adopt realistic internal standards of accomplishment for themselves and may be expected to "grow" intellectually when their own talents--ways of approaching problems, value positions, creativity, individual insights, and the like--are accepted as legitimate and worthwhile by the teacher. "Growth" will occur as students assess the adequacy of their understandings, ideals, and opinions against those of other students in "safe" ways, that is, without the threat of comparative grading of accomplishment against external standards. When the understandings of other students are seen as "better," the individual student may incorporate the ideas into his or her own intellectual framework. As students develop more complex understandings of a problem, an event, or an experience, they should be aware that they are learning and evaluate themselves accordingly. In school situations where grading is mandatory, it is suggested that teachers spend a few minutes each week with students in individual evaluation conferences and develop mutually agreeable criteria for assessing student progress. It should be abundantly clear by now that the preferred BAFCEP mode for evaluating student performance places major emphasis on personal growth and development.

The Student Booklet contains specific information about record keeping by students. The directions given to students are repeated here for your convenience:

"Each student must keep records of the BAFCEP tasks that he or she has completed. The purpose of the records is to help the teacher and each student evaluate individual performance.

You will receive Student Record sheets to keep track of the activities that you choose. For each task-activity, you will record:

1. Date you begin the task.
2. Date you finish the task.
3. Comments about your learning and 'feelings.'
4. Information about 'Doing More.'*

*Note: A few activities have specific suggestions for 'Doing More,' but most do not. Please tell about anything that you do in addition to the basic task, even if the activity does not have a 'Doing More' section."

THE BAY AREA
FILIPINO CULTURE EDUCATION PROJECT

(ANG PROYEKTO NG EDUKASYONG PANGKULTURA NG MGA PILIPINO SA BAY AREA)

STUDENT BOOKLET

(BUKLET NG MAG-AARAL)

USF
UNIVERSITY OF
SAN FRANCISCO

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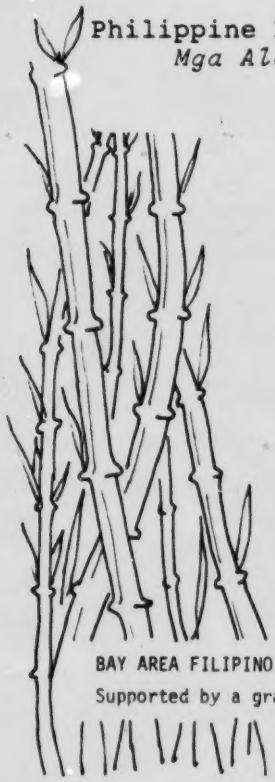

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INTRODUCTION

The Bay Area Filipino Culture Education Project (BAFCEP) is trying to develop better school materials. The BAFCEP program has four learning objectives for the students who work with the units:

1. Learn more about Filipino culture.
2. Explore how it is to become a teenager.
3. Learn about Filipino life in the United States.
4. Help students manage their own learning.

The only way that the project staff people can find out if the BAFCEP units are meaningful is to try them out in classrooms. Then we will ask teachers and students about the units. We want to know four things:

1. Did the students learn about Filipino culture?
2. Did the students learn about becoming a teenager?
3. Did students learn about Filipino life in the U.S.?
4. Did students improve their skill in managing their own learning?

The Important People

BAFCEP realizes that the most important people in finding out if these units help students learn are the teachers and the students.

YOU are one of the most important people. Your ideas about the BAFCEP units are very important to your teacher.

PAMBUNGAD

Ang Proyékto ng Edukasyóng Pangkultúra ng mga Pilipíno sa Bay Area (BAFCEP) ay naghahangád na pagbutíhin lálo ang mga kagamitáng pampáaralán. May apat na layúning pangkarunúngan ang proyéktong itó para sa mag-aarál na gágawâ ng mga yúnit:

1. Higít na mátutúhan ang kultúrang Pilipíno.
2. Masaliksík ang pagíging isang tín-edyer.
3. Mátutúhan ang tungkól sa kabuháyan ng mga Pilipíno sa Amerika.
4. Matulúngan ang mga mag-aarál sa sariling pagkatúto.

Upang maláman ng taúhan ng proyékto kung ang mga yúnit ay makabuluhán, ang tánging paraán ay subúkin ang mga itó sa kláse. Pagkatápos, tátanungín namin ang mga gurò at mag-aarál tungkól sa mga yúnit. Íbig naming maláman ang apat na bágay:

1. May natutúnan ba ang mga mag-aarál tungkól sa kultúrang Pilipíno?
2. Natutúnan ba ng mga mag-aarál ang pagíging isáng mabúting tín-edyer?
3. May natutúnan ba ang mga mag-aarál tungkól sa kabuháyan ng mga Pilipíno sa Amerika?
4. Nagkaroón ba ng higít na kasanáyan ang mga mag-aarál sa sariling pagkatúto?

Ang Mga Mahalagang Tao

Upang maláman kung ang mga yúnit sa proyéktong itó ay makatutúlong sa pagkatúto ng mga mag-aarál, ináakala ng BAFCEP na ang pinakamahalagáng táo ay ang mga gurò at mag-aarál.

IKÁW ang isá sa pinakamahalagáng táo. Ang íyong mga palagáy tungkól sa mga yúnit ay mahalagá sa iyong gurò.

Other Objectives

There are some other kinds of objectives for the program.

The project staff wants to find out if the BAFCEP units help students change in the way they feel about Filipino culture, becoming a teenager, Filipino life in the United States, and in managing their own learning.

There are five "feeling objectives" for the BAFCEP units:

1. Do Filipino and non-Filipino students feel better about Filipino culture?
2. Do Filipino students feel more comfortable about becoming teenagers in the United States?
3. Do non-Filipino students feel more positive about the problems of Filipino-American teenagers?
4. Do all students feel more positive about the way that Filipino culture affects life in the United States?
5. Do all students feel good about their progress in managing their own learning?

We hope that you will enjoy working with the BAFCEP units.

Mga Ibang Layunin

May ibá páng mga layúnin ang proyéktong itó.

Náis díng maláman ng taúhan ng proyékto kung ang mga yúnit ay makatutúlong sa pagbabágo ng damdámin ng mga mag-aarál úkol sa kultúrang Pilipíno, sa pagíging isáng tín-edyer, sa kabuháyan ng mga Pilipíno sa Amerika, at sa pamamahálà ng kaniláng saríling pagkatúto.

May limáng "layúning pandamdámin" ang mga yúnit ng BAFCEP:

1. Higít bang nasisíyahan ang mga mag-aarál na Pilipíno at di-Pilipíno sa kultúrang Pilipíno?
2. Higít bang nagíginhawáan ang mga mag-aarál na Pilipíno sa pagíging tín-edyer sa Amerika?
3. Higít bang sumásang-áyon ang mga mag-aarál na di-Pilipíno sa súliranín ng mga tín-edyer na Pilipíno-Amerikano?
4. Higít bang sumásang-áyon ang lahát ng mag-aarál sa paraán ng pag-áapekto sa kabuháyan sa Amerika ng kultúrang Pilipíno?
5. Mabúti ba ang pakiramdám ng lahát na mag-aarál sa pag-úunlád ng kaniláng saríling pagkatúto?

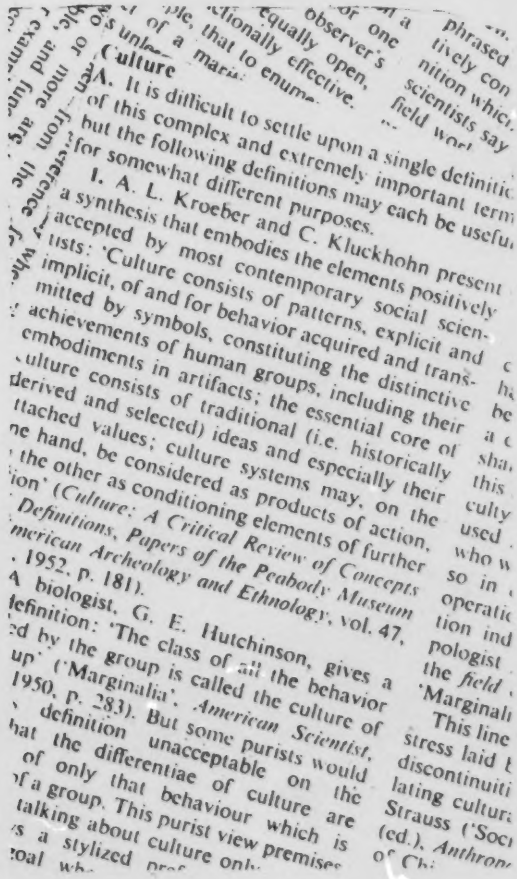
Ináasáhan náming masísiyahán ka sa paggawâ ng mga yúnit.

THE BAFCEP ACTIVITIES

The BAFCEP activities allow you to investigate Filipino culture:

1. As it is in your community in the United States.
2. As it is in the Philippines today.
3. As it has changed over time in both the United States and the Philippines.

"Culture" is a hard word to define. It includes the ideas, ways and manners of behavior, and values that are shared by the people. Filipino culture in the United States can be interesting for you to study and the best way is to do-it-yourself.



Culture

A. It is difficult to settle upon a single definitic
of this complex and extremely important term
but the following definitions may each be usefu
for somewhat different purposes.

1. A. L. Kroeber and C. Kluckhohn present
a synthesis that embodies the elements positively
accepted by most contemporary social scien-
tists: 'Culture consists of patterns, explicit and
implicit, of and for behavior acquired and trans-
mitted by symbols, constituting the distinctive
achievements of human groups, including their
embodiments in artifacts; the essential core of
culture consists of traditional (i.e. historically
derived and selected) ideas and especially their
attached values; culture systems may, on the
one hand, be considered as products of action,
the other as conditioning elements of further
tion' (*Culture: A Critical Review of Concepts
Definitions, Papers of the Peabody Museum
merican Archeology and Ethnology*, vol. 47,
, 1952, p. 181).

A biologist, G. E. Hutchinson, gives a
definition: 'The class of all the behavior
ed by the group is called the culture of
up' ('Marginalia', *American Scientist*,
1950, p. 283). But some purists would
definition unacceptable on the
hat the differentiae of culture are
of only that behaviour which is
of a group. This purist view premises
talking about culture only
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The Task Cards

Each of the BAFCEP units has a set of task cards. The cards give suggestions for studying Filipino culture. You can choose the activities that interest you most. You can work alone or with other students who picked the tasks that you did.

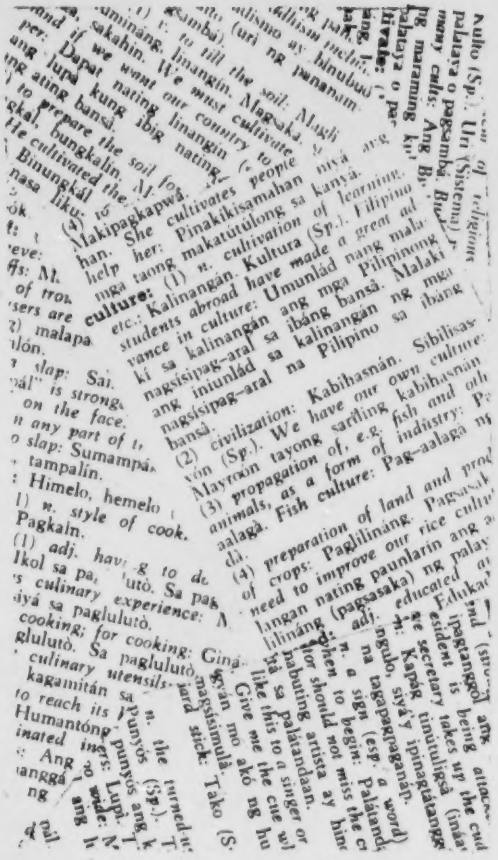
Some tasks can be done in a short time, and some may take several days. You might want to spend longer time on some tasks that really interest you.

An example of a task card follows on the next page.

MGA GAWAIN NG BAFCEP

Ang mga gawáin sa proyéktong itó ay nagpápahintúlot na suríin ang kultúrang Pilipíno:

1. Túlad sa inyóng komunidád sa Amerika.
2. Túlad sa Pilipínas sa pangkasalukúyan.
3. Túlad sa mga pagbabágo sa Amerika at sa Pilipínas sa panahóng nagdaán.



Ang salitáng "kultúra" ay mahírap bigyán ng katuturán. Kasáma na ríto ang mga kaisipán, pamaraán ng pagkílos, at ang kaugalían ng táo. Ang pag-áral ng kultúrang Pilipíno sa Amerika ay magigíng kawíli-wíli at ang pínakamabúting paraán sa pag-áral nitó ay ang saríling pagkatúto.

Mga Gawaing Kard

Báwa't yúnit ng BAFCEP ay may isáng set ng gawáing kard. Ang mga kard ay nagbíbigáy ng mga mungkáhì pára sa pag-áral ng kultúrang Pilipíno. Maaári kang pumílì ng mga gawáing higít mong kawíwilíhan, at maaári ka ring gumawâ ng mág-isá o sumáma sa ibáng mag-aarál na pumíllì ng gawáing túlad ng sa iyó.

May mga gawáing madalíng tapúsin at may mga mangángailángan ng iláng araw. Maaári ríng paggugúlan ng mas maháhabang panahón ang mga gawáing lubós mong nagúgustuhán.

Isáng halimbawà ng gawáing kard ay nasa susunód na páhina.

FAMILY ROLES--WHO DECIDES?

THE TASK:

ARRANGE A DIAGRAM OF THE MEMBERS OF YOUR FAMILY (OR SOME OTHER FAMILY) ON A SHEET OF PAPER (USE YOUR FAMILY-ROLES-CUTOUTS). WRITE THE FOLLOWING FAMILY DECISIONS ON STRIPS OF PAPER. PUT AN ARROW (—>) AT ONE END OF EACH STRIP. PUT THE STRIPS ON THE DIAGRAM TO SHOW, "WHO DECIDES.....?"

*WHAT MOVIE THE KIDS YOUR AGE MAY GO TO
*HOW MUCH TO SPEND ON BIRTHDAY PRESENTS
*WHERE TO GO ON THE FAMILY VACATION TRIP
*WHO THE FAMILY TEENAGERS MAY DATE
*WHERE THE CHILDREN WILL GO TO SCHOOL
*WHO WILL SETTLE ARGUMENTS BETWEEN FAMILY MEMBERS
*WHICH CHILDREN WILL DO VARIOUS HOUSEHOLD CHORES
*WHAT TV PROGRAMS TO WATCH
*OTHER THINGS YOU CAN THINK OF

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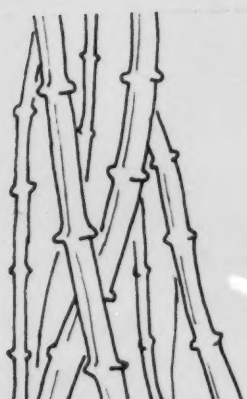
ANG GINAGAMPANAN SA PAMILYA--
SINO ANG NAGPAPASIYA?

ANG GAWAIN:

GUMAWÂ NG ISÁNG BALANGKÁS NG MGA MIYÉMBRO NG INYONG PAMÍLYA (O NG IBANG PAMÍLYA) SA ISANG PAPÉL (GAMÍTIN ANG GUPÍT NA LARÁWAN ÚKOL SA GINÁGAMPANÁN SA PAMÍLYA). ISÚLAT SA MAKÍTID NA PAPÉL ANG MGA SUMÚSUNÓD NA KAPASIYAHÁN SA PAMÍLYA. LAGYÁN NG TUSOK (—>) ANG BAWA'T DÚLO NG PAPÉL. ILAGÁY ANG MAKÍTID NA PAPÉL SA BALANGKÁS NA NAGPÁPAKÍTA KUNG "SINO ANG NAGPÁPASIYÁ.....?"

*KUNG ANÓNG PELÍKULA ANG MAAÁRING PANOÓRIN NG MGA BÁTANG NASA IYONG GÚLANG
*KUNG MAGKÁNO ANG DÁPAT GASTAHÍN SA REGÁLO PARA SA KAARAWÁN
*KUNG SAÁN DÁPAT MAGBAKASYÓN ANG PAMÍLYA
*KUNG SÍNO ANG MAAÁRING ISÁMA SA TIPÁNAN NG MGA TÍN-EDYER SA PAMÍLYA
*KUNG SAÁNG PÁARALÁN MAG-AÁRAL ANG MGA BÁTA
*KUNG SÍNO ANG MAG-AÁYOS NG GULÓ O DÎ-PAGKAKÁSUNDÔ SA PAMÍLYA
*KUNG SÍNO SA MGA ANÁK ANG GÁGAWÂ NG IBÁ'T-IBÁNG GAWÁING-BÁHAY
*KUNG ANÓNG PALABÁS SA TV ANG DÁPAT PANUÓRIN
*AT IBA PANG BÁGAY NA MAIÍSIP MO



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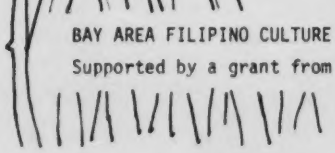
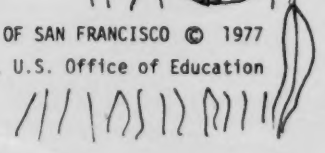




In addition to activities that involve taking photographs, there are task cards that involve tape recording. If you do these activities, you will have to get a casette tape recorder--your teacher may be able to help you find one to use. There are some blank cassette tapes supplied with the BAFCEP units for you to use if you choose the tape-recording tasks. (Hint: Practice using the tape recorder before you try to interview anyone!)

Several activities involve interviews with adults and other sutdents. You will need to prepare carefully to do these tasks.

1. Write out the questions you intend to ask and read each one carefully to the person you are interviewing.
2. Plan a way to write down people's answers (or tape-record them) so that you will be able to remember what was said.
3. Explain to each of the persons you interview why you are asking questions--that you are doing a class project to learn more about Filipino culture.
4. Tell each person that what they say will not be revealed, that their answers will be combined with those of others, and that their opinions will be <u>confidential</u>.
5. Keep track of the tape left on the cassette and turn off the recorder when the tape stops.

<u>Oral History</u>

There are some activities, however, that do not need confidential interviews. You may want to talk with adults who have lived in the Philippines. They will have knowledge of Filipino culture that can be shared with everyone. The experience of older persons can be considered as historical facts. Such facts are very helpful in learning more about culture. The things that older people remember about their lives are considered oral history.

Líban sa mga gawáing mangángailángan ng pagkúha ng larawan, may ibáng mga gawáing mangángailángan ng tape recording. Kung ang mga gawáing itó ang napíli mo, mangángailángan ka ng isáng casette tape recorder--maaári kang humingî ng túlong sa iyong gurò sa paghanáp nito. May mga blank tape na kasáma sa mga gawáing ito. (Pahiwátig: Magsánay ka múnang gumámit ng tape recorder bágo ka makipágpanayám!)

May iláng gawáing mangángailángan ng pakíkipágpanayám sa mga nakatátandâ o sa ibáng mag-aarál. Kinákailángan ang maíngat na paghandâ sa paggawâ nitó.

1. Isúlat ang mga tanóng at basáhing mabúti ang mga itó sa mga táong iyong kapápanayamín.
2. Umísip ng paraán kung paánong isusúlat ang mga kasagútan (o ilálagay sa tape) úpang matandaán ang mga nasábi.
3. Ipaliwánag sa mga táo kung bákit silá kinákapanayám--na nagsásagawâ ka ng isang proyékto para sa kláse úpang higít na mátutúhan ang kultúrang Pilipíno.
4. Sabíhin sa kanilá na anumáng kaniláng sasabíhin ay hindî malaláman ng ibá, na ang kaniláng mga kasagútan ay ihahalò sa iba pang mga kasagútan, at ang kaniláng mga kuru-kurò ay ipaglilíhim o kompidensyál.
5. Lagyán ng tandâ kung saán tumígil ang tape at patayín ang recorder paghintô ng tape.

Kasaysayang Pasalita

May mga gawáing hindî mangángailángan ng panayám na líhim. Maaári kang makipag-úsap sa iláng nakatátandâ na naniráhan mínsan sa Pilipínas. Mayroón siláng kaaláman tungkól sa kultúrang Pilipíno na maaáring ipabatíd sa ibá. Maitutúring náting mga katotohánang pángkasaysáyan ang mga karanasán ng mga nakatátandâ. Malakíng túlong ang gayóng mga kaalamán sa pag-áral ng kultúra. Ang mga págay na naáalala ng mga nakatátandâ sa kaniláng búhay ay maitutúring náting kasaysáyang pasalitâ.

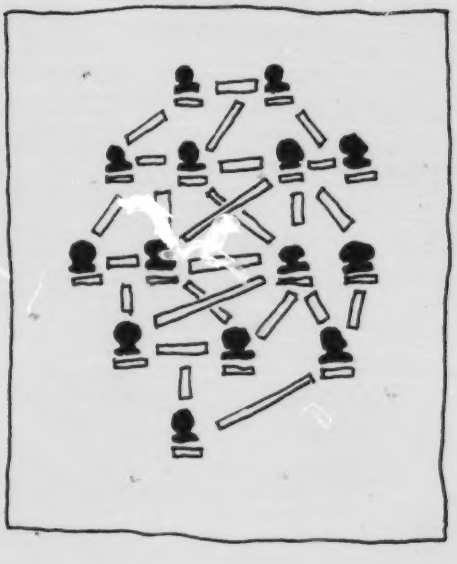
Family-Roles-Cutouts

Each student is to receive two of the Family-Roles-Cutouts sheets. They are for use with the Family Roles tasks or for activities that you invent yourself.

1. Cut out the figures.

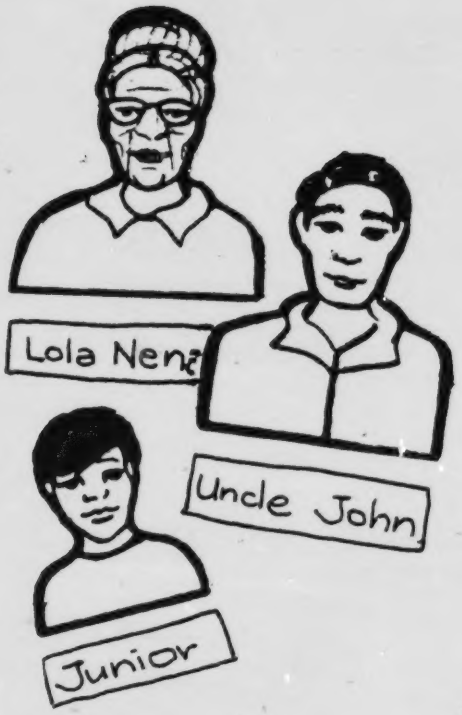
2. Label them with the names of the members of your family.

3. Arrange the figures on a blank sheet of paper; this makes a diagram of the family when you connect up the members with strips of paper; write the relationship or roles of the family members on the strips of paper.



Mga Gupit na Larawan ukol sa mga Ginagampanan sa Pamilya

Ang báwa't mag-aarál ay tátanggáp ng dalawáng pirásong papél na may mga laráwang-gúhit ng mga miyémbro ng pamílya. Ang mga itó ay pára sa mga gawáing kaugnáy ng Ginágampanán sa Pamílya o ng mga gawáing bátay sa iyong kathang-ísip.



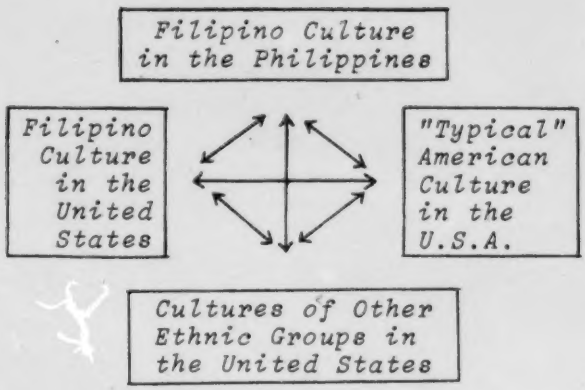
1. Gupitín ang mga laráwan.

2. Lagyán ng pangálan ng báwa't miyémbro ng iyong pamílya ang mga laráwan.

3. Ayúsin ang mga laráwan sa isáng pirásong papél áyon sa ginágampanán ng báwa't miyémbro ng pamílya; iugnáy ang mga laráwan sa pamamagítan ng mga makikítid na papél; isúlat sa makítid na papél ang kaugnáyan ng isá't-isá.

STUDYING CULTURE

As you decide which tasks you want to do, you should think about ways to study Filipino culture. There are many ways to study culture and we hope that you will try several.


Filipino Culture in the Philippines
Filipino Culture in the United States
"Typical" American Culture in the U.S.A.
Cultures of Other Ethnic Groups in the United States

Comparing culture, now and in the past. Each arrow suggests different ways to compare the different cultural groups.

The people you talk with may be able to tell about how Filipino culture in the United States today is different from or similar to the culture of:

1. Filipinos in the Philippines, now and in the past.
2. "Typical" Americans in the U.S., now and in the past.
3. Other ethnic groups in the U.S., now and in the past.

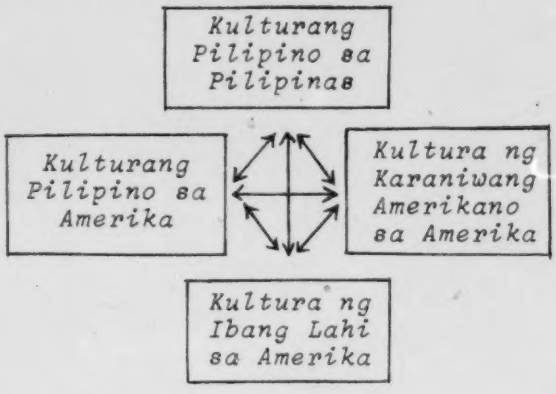
Culture has something to do with almost <u>all</u> of the things that people do, think, and say. The things they eat, how they behave, what they desire, and so forth, are all part of culture.

There are many, many questions you can ask about culture. The task cards provide many suggestions for studying culture. The next page provides a large number of questions--some of which are already on the task card activities--that you can choose from if you want to look at culture on your own.

Use your imagination!

ANG PAG-ARAL NG KULTURA

Hábang piniipíli mo ang iyong gawáin, umísip ka ng mga paraán kung paánong mapag-arálang mabúti ang kultúrang Pilipíno. May maráming paraán sa pag-áral ng kultúra.Ináasáhan náming susubúkin mo ang ilán.


Kulturang Pilipino sa Pilipinas
Kulturang Pilipino sa Amerika
Kultura ng Karaniwang Amerikano sa Amerika
Kultura ng Ibang Lahi sa Amerika

Paghahambing ng mga kultura, ngayon at ng nakaraan. Ipinapahiwatig ng bawa't tusok ang iba't-ibang paraan ng paghambing ng iba't-ibang pangkat ng kultura.

Ang mga táong iyong makákaúsap ay makapagsasábi sa iyo kung anó ang mga pagkakáiba o pagkákatúlad ng kultúrang Pilipíno sa Amerika at ng kultúra ng:

1. Pilipínong nasa Pilipínas, ngayón at ng nakaraán.
2. "Pángkaraníwang" Amerikano sa Amerika, ngayón at ng nakaraán.
3. Ibá't-ibáng láhi sa Amerika, ngayón at ng nakaraán.

Ang kultúra ay may kaugnáyan sa hálos lahát ng mga bágay na ginágawâ ng táo, iniísip, at sinasábi. Ang mga bágay na kaniláng kinakáin, kung paáno siláng kumílos, ang kaniláng mga pagnanása, at iba pá, ay bahágì ng kultúra.

Marámi kang maitátanóng tungkól sa kultúra. Nagbíbigáy ng maráming mungkáhì sa pag-áral ng kultúra ang mga gawáing kard. Kung náis mong pag-arálang saríli ang kultúra, may marámi ring halimbáwà ng mga tanóng na maaári mong págpilían sa susunód na páhina. Ang ibá díto ay matatagpuán rin sa mga gawáing kard.

Gamítin ang saríling imáhinasyón!

Age Groups. How are Filipino children supposed to behave toward adults? Are there any differences for teenagers? Young adults? How do adult-teenager-child relationships differ in the Philippines and in the United States?

Community Organization. How do Filipino families help each other? How is the Filipino neighborhood, village, or community organized? How is behavior controlled?

Importance of the Arts. How important to Filipino life are things such as dancing? Art works such as paintings or statues? Playing musical instruments or listening to music? Theatrical plays? Are movies important forms of art or of recreation or both?

Growing Up. How do other people treat Filipino youth when they begin to reach adulthood? Are there differences for girls and boys? Are there special things that mark any stages of growing up? How long should young adults obey their parents?

Going to School. What do Filipinos expect of children going to school? How do they expect the schools to treat students? What should students learn in school? How independent should they be?

Clothing Fashions. What do Filipinos think about the way that people should dress? School children? Teenagers? Adults? Older persons?

Some Other Topics. You may want to make up questions like the ones above about other cultural things such as:

> athletic sports, births and birthdays, cooking, dating or courtship, ethical standards of right and wrong, etiquette or manners, funerals, holidays, superstitions, marriage and divorce, religious beliefs or practices, social classes of people, wedding and baptismal celebrations, and so forth.

Mga Pangkát áyon sa Gúlang. Anó ang karápat-dápat na ásal ng mga bátang Pilipíno sa mga nakatátandâ? May kaibhán ba itó para sa tín-edyer? Sa hindî pa katandaán? Ano ang pagkakáibá ng ugnáyang nakatátandâ-tín-edyer-báta sa Pilipinas at sa Amerika?

Mga Samahán sa Komunidád. Paánong nagtutulungán ang mga pamílyang Pilipíno? Paánong binúbuô ang ibá't-ibáng samaháng Pilipíno--mga magkakápit-báhay, náyon, o komunidád? Paánong pinamámahalaán ang mga kílos o ásal ng táo?

Ang Kahalagahán ng Síning. Gaánong kahalagá sa búhay ng Pilipíno ang mga bágay túlad ng sayáw? Ng mga gawáing makasíning túlad ng pagpintá o paglílok ng estátwa? Ng pagtugtóg ng mga instruménto o pakikiníg ng músika? Ng mga dulâ? Ang pelíkula ba ay mahalagáng urì ng síning o ng libángan o parého?

Ang Paglakí ng mga Báta. Anó ang pakitúngo ng táo sa mga bátang Pilipíno kapág silá'y tumútuntóng sa wastóng gúlang? May kaibhán ba itó sa babáe at laláki? May mga palátandaán ba o mga bágay na nagpápahiwátig ng ibá't-ibáng baytáng ng paglakí? Hanggáng anóng edád dápat sumunód ang isáng táo sa kanyáng mga magúlang?

Pagpások sa Paaralán. Anó angináasáhan ng mga Pilipíno sa mga kabatáang nagsísipag-áral? Ano angináasáhan niláng pakitúngo ng paaralán sa mga mag-aarál? Anó ang mga dápat matutúhan ng mga báta sa paaralán? Gaanong kaláya dápat ang isáng mag-aarál?

Mga Kasuótan. Anó ang palagáy ng mga Pilipíno tungkól sa wastóng panánamít ng mga táo? Ng mga bátang mag-aarál? Ng mga tín-edyer? Ng mga matatandâ? Ng mga higít na nakatátandâ?

Ibá pang mga Paksâ. Maaári ka ríng gumawâ ng mga tanóng túlad ng mga násа itaás tungkól sa ibá pang bágay sa kultúra, halimbáwa:

> pampalakásan, kapanganákan at kaarawán, paglulúto, ligawán at pakíkipagtipanán, pámantáyan ng étika ng tamà o malî, etikéta o wastóng ásal, paglalámay at paglilibíng, mga pistá, mga pamahíin, pag-aasáwa at dibórsyo, mga paníniwála o kaugalián sa relihíyon, mga urì ng táo sa lipúnan, kasálan at binyág, at ibá pa.

The Family Tree Charts

The next two pages contain charts that show how family tree information can be arranged. You can copy one of these charts (or both of them, or invent one of your own!) to make a chart of your family tree.

Put your chart on a poster if you want it to be larger. Then you can add photographs, or drawings, or decorations (leaves, for example).

The letters "b," "d," and "c" are abbreviations for birth date, death date, and country of birth.

We hope you're going to have fun doing your family tree!

Mga Balangkas o Tsart ng Puno ng Pamilya

Ang dalawáng sumúsunód na páhina ay nagtátagláy ng mga tsárt o balangkás na naglálaráwan kung paánong maisasaáyos ang mga impormasyón tungkól sa mga ninúno ng pamílya. Maaári mong tulárin ang isá (o dalawá o lumikhâ ng iyong saríli!) sa mga balangkás pára sa paggawâ ng púnò ng iyong pamílya.

Ilagáy mo ang iyong balangkás sa kartolína o póster kung náis mo itóng magíng mas malakí. Maaári mo ring dagdagán itó ng mga litráto o mga laráwang-gúhit o mga dekorasyón (halimbáwa, dáhon).

Ang mga títik na "k," "p," at "b" ay mga daglát pára sa mga salitáng kaarawán, pétsa ng pagkamatáy, at bansâ ng kapanganákan.

Ináasáhan náming malilibáng ka sa paggawâ ng púnò ng iyong pamílya!

FAMILY CHART USED BY ANTHROPOLOGISTS

b - born (date, if known)
d - died (date, if known)
c - country of birth (if known and if in the U.S.A., note the state)

○ - Female
△ - Male

△ GREAT GRANDFATHER
(Mother's Mother's Father)
Name: George Snyder
b - 1846
d - Aug. 12, 1956
c - Pennsylvania

○ GREAT GRANDMOTHER
(Mother's Mother's Father)
Name: Abigail Hewke
b - 1853
d - 1924
c - England

△ ○ GRANDMOTHER
(Mother's Mother)
Name: Vera Snyder
b - 1880
d -
c - Kansas

△ GREAT UNCLE
(Mother's Uncle)
Name: Vern Snyder
b - 1871
d - Sept. 9, 1959
c - Pennsylvania

△ GREAT UNCLE
(Mother's Uncle)
Name: Verl Snyder
b - 1875
d - Feb. 4, 1956
c - Illinois

△ FATHER
Name: Don Tisone
b - March 5, 1915
d - Dec. 8, 1941
c - Illinois

○ MOTHER
Name: Verna Morgan
b - June 2, 1910
d -
c - Kansas

○ AUNT
(Mother's Sister)
Name: Rachel Morgan
b - May 17, 1908
d -
c - Kansas

△ UNCLE
(Mother's Brother)
Name: George Morgan
b - Jan. 6, 1906
d -
c - Kansas

○ SISTER
Name: Sue Tisone
b - July 24, 1939
d -
c - Illinois

○ EGO

△ BROTHER
Name: Vic Tisone
b - Aug. 9, 1936
d -
c - Illinois

△ BROTHER
Name: Dan Tisone
b - Nov. 11, 1941
d -
c - Hawaii

TSART NG PAMILY NA GINAGAMIT NG MGA ANTROPOLOHISTA

k - kaarawan (petsa, kung alam)
p - pagkamatay (petsa, kung alam)
b - bansa ng kapanganakan (kung alam, at kung sa Amerika, ilagay ang estado)

O - Babae
Δ - Lalaki

Δ LOLO SA TUHOD
(Ama ng Ina ng Ina)
Pangalan: George Snyder
k - 1846
p - Aug. 12, 1956
b - Pennsylvannia

O LOLA SA TUHOD
(Ina ng Ina ng Ina)
Pangalan: Abigail Hewke
k - 1853
p - 1924
b - England

Δ O LOLA
(Ina ng Ina)
Pangalan: Vera Snyder
k - 1880
p -
b - Kansas

Δ LOLO
(Tiyo ng Ina)
Pangalan: Vern Snyder
k - 1871
p - Sept. 9, 1959
b - Pennsylvania

Δ LOLO
(Tiyo ng Ina)
Pangalan: Verl Snyder
k - 1875
p - Feb. 4, 1956
b - Illinois

AMA Δ
Pangalan: Don Tisone
k - March 5, 1915
p - Dec. 8, 1941
b - Illinois

O INA
Pangalan: Verna Morgan
k - June 2, 1910
p -
b - Kansas

O TIYA
(Kapatid ng Ina)
Pangalan: Rachel Morgan
k - May 17, 1908
p -
b - Kansas

Δ TIYO
(Kapatid ng Ina)
Pangalan: George Morgan
k - Jan. 6, 1906
p -
b - Kansas

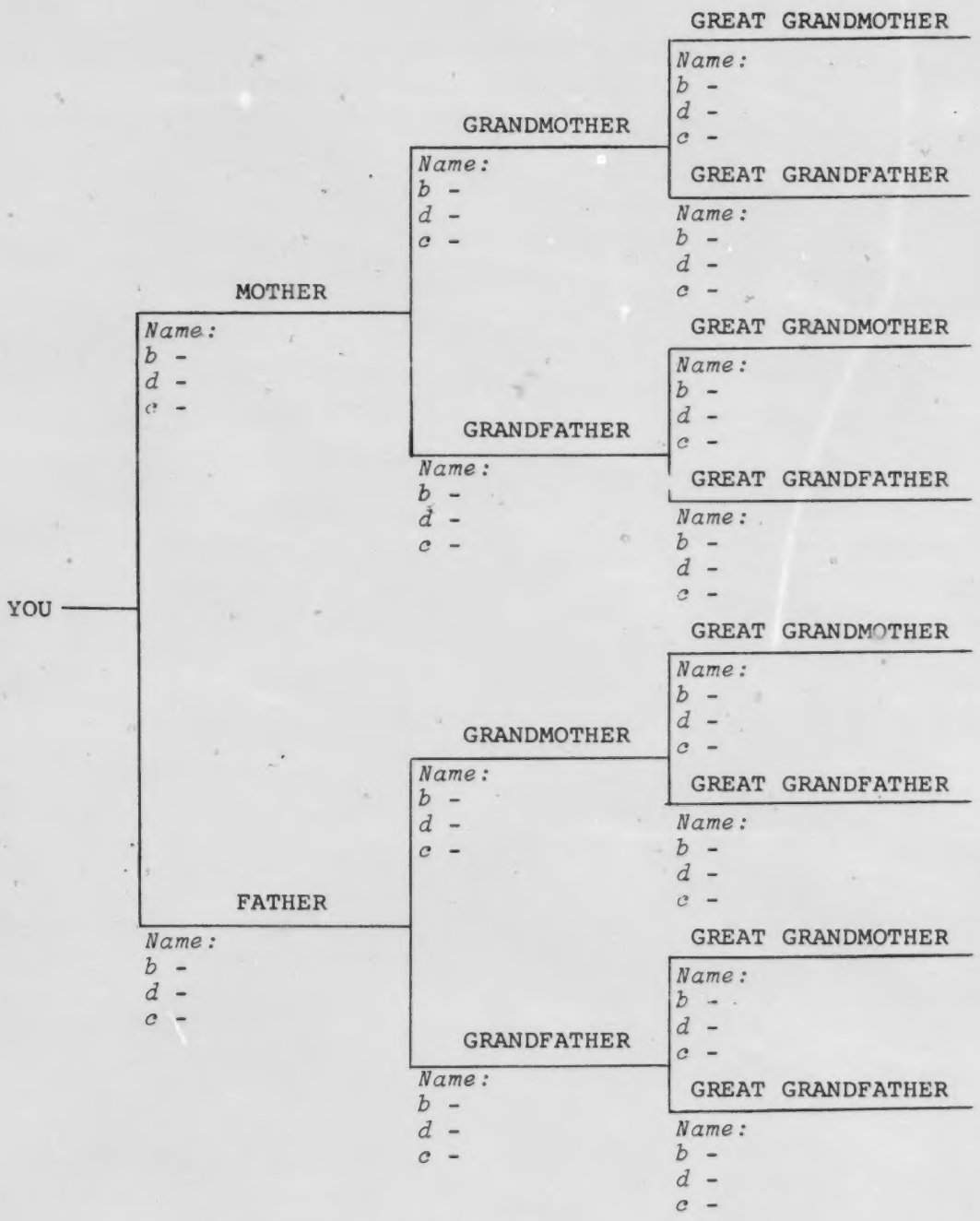
O KAPATID NA BABAE
Pangalan: Sue Tisone
k - July 24, 1939
p -
b - Illinois

O SARILI
(Ako)

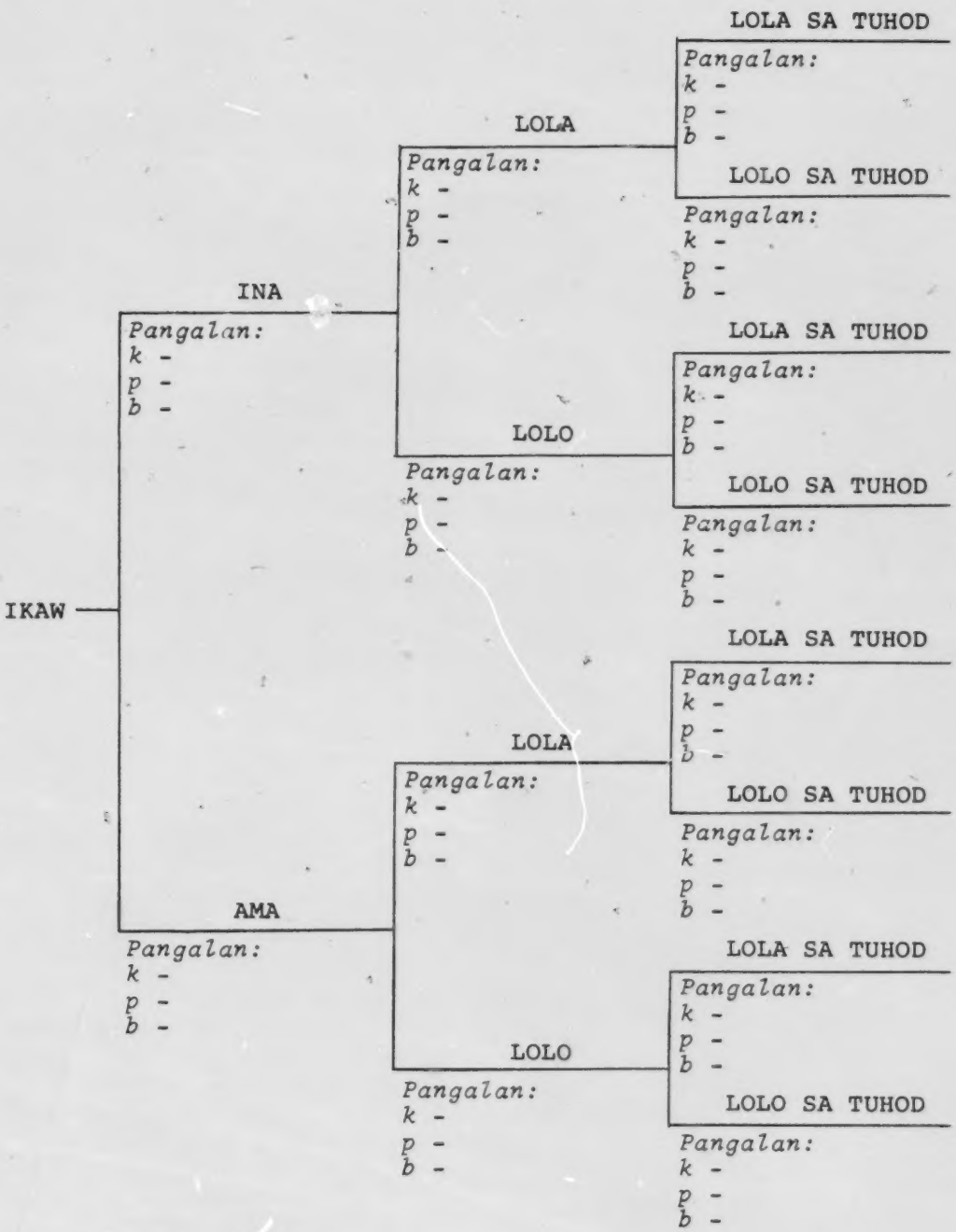
Δ KAPATID NA LALAKI
Pangalan: Vic Tisone
k - Aug. 9, 1936
p -
b - Illinois

Δ KAPATID NA LALAKI
Pangalan: Dan Tisone
k - Nov. 11, 1941
p -
b - Hawaii

FAMILY CHART USED BY GENEALOGISTS



TSART NG PAMILYA NA GINAGAMIT NG MGA TAONG NAGSASALIKSIK NG PALAANGKANAN

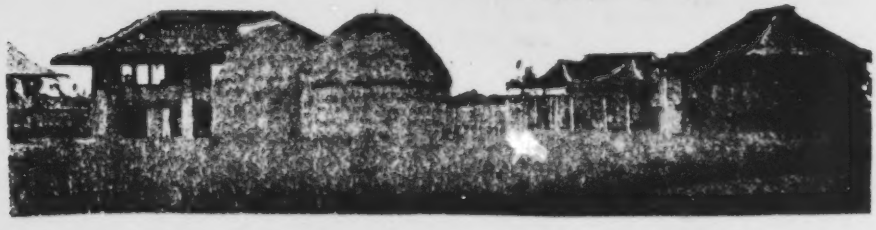


FAMILY HISTORY--"ROOTS"

Find out what you can about your ancestors as far back into earlier generations as you can go. Try to learn as much as you can about the places your family members originally came from and what they did in those places. Here are some questions you can choose from:

The "Old Country": The "Old Country" can mean places in the United States, such as the South, as well as other countries.

1. Where did the person being interviewed (or his or her family) come from?
2. Where did the family live in the "old country"?
3. Was the family rich or poor? Describe some aspects of their lives that show this.
4. What kind of dwelling did they live in? What kind of food did they eat daily?
5. Did anyone else besides parents and their children live in the dwelling?
6. Did friends and relatives live nearby--in the same building or neighborhood?
7. Did people choose their mates or were marriages arranged? Where did the children live after they got married?
8. Did old people live alone, with their children, or in old folks' homes?
9. What was their religion?
10. Did they belong to any club or organization?
11. Did they have to serve in the army?

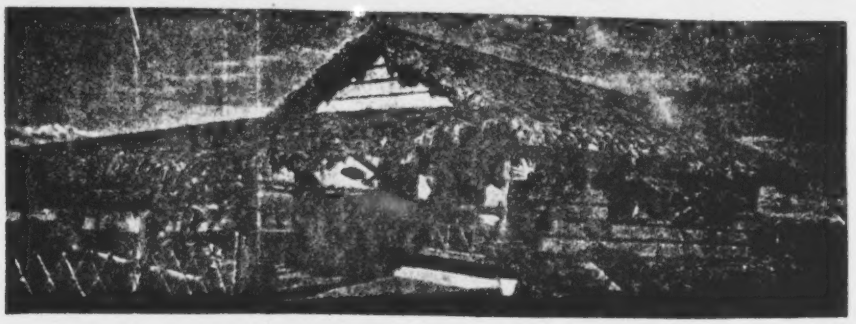


KASAYSAYAN NG PAMILYA--"MGA UGAT"

Alamín hanggáng sa iyong makakáya ang tungkól sa iyong mga ninúno. Alamín mo rin ang mga lugál na kaniláng pinánggalíngan at kung anó ang ginawâ nilá sa mga nasábing poók. Nárito ang iláng mga tanóng na maaári mong pagpilían:

Ang "Lúmang Báyan": Ang "Lúmang Báyan" ay maaáring tumúkoy sa iláng mga poók sa Amerika, tulad ng Tímog, o ng ibáng mga bansâ.

1. Saán nagmulâ ang táong iyong kinapanayám (o ang kanyáng pamílya)?
2. Saáng poók naniráhan ang kanyáng pamílya sa "lúmang báyan"?
3. Mayáman ba o mahírap ang kanyáng pamílya? Ilaráwan ang iláng pánig ng kaniláng pamumúhay.
4. Anó ang pagkakayári ng kaniláng tiráhan? Anóng úring pagkáin ang kaniláng kináin sa áraw-áraw?



5. Líban sa mga magúlang at anák, may iba pa ba siláng kasáma sa kaniláng tiráhan?
6. Malápit lang ba ang tinirhán ng kaniláng mga kamag-ának at kaibígan--sa íisang gusáli o sa magkalapít-báhay?
7. Piníli ba ng mga táo ang kaniláng mapápangasáwa o sila ba'y ipinagkásundô? Saán tumirá ang kaniláng mga anák pagkatápos mag-asáwa?
8. Ang mga matatandâ ba ay naniráhang mag-isá, kasáma ng mga anák nilá, o sa mga báhay-ampúnan para sa mga matatandâ?
9. Anó ang kaniláng relihiyón?
10. Sumáli ba silá sa alinmáng samahán o kapisánan?
11. Kinailángan ba niláng maglingkód sa hukbô?

12. Did they have to pay taxes?
13. What kind of government did they live under?
14. Did they have political rights? Did they hold any political offices?
15. What festivals and holidays did they observe? How were they observed?
16. What family celebrations were held? What were they like? How and where were marriages, baptisms, funerals, and other ceremonies held? Who attended?
17. If there were family conflicts, what were they about? How were they handled?
18. How were the children trained and disciplined? How much and what kind of schooling did they get? What activities happened at school? Did both boys and girls go to school?
19. What big events occurred in the life of the family--or of the town? Who were their heroes?
20. What did people do for entertainment? What kind of amusements and sports were enjoyed?
21. How was his family like or different from the other families in town?
22. How did family members make a living? What jobs did they hold? What training did the work require and how did they get it? Did family members stay at the same job for a long time or did they switch? What were the possibilities for advancement? Did women also work outside the home?

Immigration:

1. Where did they settle?
2. From what city did they leave the "old country"?
3. Did they have to make a trip from home to get to the city or port from where they left? What form of transportation did they use for that part of their journey?

12. Kinailángan ba niláng magbáyad ng buwís?
13. Anóng úri ng pámahalaán ang kaniláng kinamuháyan?
14. Mayroón ba siláng karapatán sa pámahalaán? Naglingkód ba silá bílang mga opisyál ng pámahalaán?
15. Anóng mga kasayáhan at pistá ang kaniláng ipinagdíwang? Paáno namán niláng ipinagdíwang ang mga itó?
16. Anóng mga pagdiríwang na pámpamílya ang kaniláng idináos? Paáno at saán idináos ang mga kasálan, binyágan, paglalámay at paglilibíng, at ibá páng mga seremónya? Sínu-síno ang mga dumaló?
17. Anó ang karaníwang dahilán ng dí-pagkakásundô sa pamílya? Paáno nila itóng nalúlutás?
18. Paáno pinalakí at dinisiplináhan ang mga báta? Gaáno at anóng úring pag-íiskuwéla ang kaniláng natanggáp? Anó ang mga gawáin nilá sa páaralán? Nagsipag-áral din ba ang mga babáe túlad ng mga laláki?
19. Anóng mahahalagáng pangyayári ang nagánap sa kaniláng náyon o sa kaniláng pamílya? Sínu-síno ang kaniláng mga bayáni?
20. Anó ang ginawâ ng mga táo pára malibáng? Anóng úri ng pampalakás at alíwan ang kaniláng kinawilíhan?
21. Paánong nagkákatúlad o nagkákaibá ang kanyáng pamílya sa ibáng pamílya sa poók na iyón?
22. Anó ang kabuháyan ng mga miyémbro ng pamílya? Anó ang mga trabáho nilá? Anóng pagsasánay ang kinailángan sa kaniláng trabáho at paáno niláng nakúha ito? Sila ba ay nagtagál sa isáng trabáho o nagpalít silá? Anó ang mga posibilidád nilá pára sa pag-unlád? Ang mga babáe ba ay nagtrabáho rin?

Imigrasyon:

1. Saán silá nagtúngo úpang manirahan?
2. Mulâ saáng lungsód nilá nilísan ang "lúmang báyan"?
3. Kinailángan ba niláng magpuntá sa lungsód pára sa kaniláng paglálakbáy? Anóng úring sasakyán ang kaniláng ginámit sa pagpuntá sa lungsód?

4. What kind of transportation did they use to get to their destination? Describe the trip. How much did it cost? How long did it take? How did they raise money to pay the fare?
5. Why did they decide to emigrate?
6. Did just a single individual leave, or a family, or a larger group?
7. What did they know about the United States?
8. Where did they arrive? What were the first few days they were there like? How were they treated? What difficulties did they have?
9. How long did they stay there? Where did they go next?

<u>In the United States</u>:

1. What were their living conditions like? What kind of house or building did the family live in? How much was the rent?
2. What was the neighborhood like? Did other families of the same ethnic group live nearby? How close? What were the relationships like among the ethnic groups?
3. Who were the first members of the family to learn English? Why were they the first?
4. What were the neighborhood schools like? What was taught? What games and sports were played?

4. Anóng úring sasakyán ang kaniláng ginámit sa pagpuntá sa kaniláng paróroónan? Ilaráwan ang paglálakbáy. Magkáno ang kinailángan? Gaánong katagál ang kaniláng paglálakbáy? Saán nilá kinúha ang péra pára sa kaniláng paglálakbáy?
5. Bákit ipinasiyá niláng lisánin ang "lúmang báyan"?
6. Nag-íisá lang ba ang umalís, isáng pamílya, o isáng pangkát?
7. Anó ang nalaláman nilá tungkól sa Amerika?
8. Saán siláng únang dumatíng? Anó ang kaniláng naranásan sa mga únang áraw díto? Paáno siláng pinakitungúhan? Anó ang mga kahirápang naranásan nilá?
9. Gaáno siláng katagál díto? Saán silá pumuntá pagkatápos?

Sa Amerika:

1. Anó ang anyô ng kaniláng pamumúhay? Anóng úri ng báhay o gusáli ang tinirhán ng pamílya? Magkáno ang kaniláng úpa?
2. Anó ang anyô ng kaniláng kapaligíran? May ibá bang mga magkasinglái ang naniráhan sa kaniláng poók? Gaáno siláng kalápit? Paáno ang samahán ng mga magkákasinglái?
3. Sínu-síno sa pamílya ang únang natútong mag-Inglés? Bákit?
4. Anó ang anyô ng páaralán sa kaniláng poók? Anó ang mga itinúro? Anóng úri ng larô at pámpalakás mayroón?

5. What did members of the family do with their leisure time? Where did they go? With whom did they spend their time?
6. What role did religion play in the family's life? Did they attend services regularly? What religion was it? Did the people from other ethnic groups attend the same religious institution? How were religious practices different from the way they were in the "old country"?
7. Did anyone become a U.S. citizen? What was the process like? Can anyone describe the scene on the day he or she became a citizen?
8. Did members of the family vote? Did they strongly support a particular party or candidate? Why? Did they have any contact with local politicians? Was anyone in the family a recipient or patron of a local political organization?
9. Did family members join any clubs, fraternal organizations, etc.? What dues did they pay? What benefits did they receive?
10. How long did they stay in their first neighborhood? Did the children stay or move? Why? If they moved, where did they go? What is the first neighborhood like today? Where do the descendants of that family live today? Are they spread throughout the neighborhood, the city, the state, the nation, or the world?
11. What kind of work did they do? How was the first job found? What were the wages? What skills were needed? What was the place of work like?
12. How were they treated by their co-workers? By their supervisors? Were they of the same ethnic group?
13. How long did they stay in the same job? If they left, what was the reason for doing so?
14. Did other generations of the same family pursue similar work patterns or move into different skill levels or occupations?
15. How did work and working conditions differ from the "old country"?

5. Anó ang libángan ng mga miyémbro ng pamílya? Saán-saán silá pumuntá? Sínu-síno namán ang kaniláng kasáma?
6. Anó ang halagá ng relihiyón sa búhay nilá? Nagsimbá ba sila paráti? Anó ang relihiyón nilá? Parého ba sa kanilá ang relihiyón ng mga ibáng láhi? Anú-anó ang kaibhán ng mga seremónya sa poók nilá at sa "lúmang báyan"?
7. Mayroón ba sa kaniláng nagíng mámamayáng Amerikano? Anó ang paraán pára díto? May makapaglálaráwan ba kung anó ang mga pangyayári sa áraw ng kanyáng pagíging mámamayán?
8. Nagbóto ba ang mga miyémbro ng pamílya? Nagkáisá ba silá sa pagtátagúyod ng isáng partído o kandidáto? Bákit? Silá ba ay nakipag-ugnáyan sa mga pulítiko sa kaniláng poók? Mayroón ba sa kaniláng pamílyang tumanggáp ng túlong o tumangkílik sa samaháng pulítiko sa kaniláng poók?
9. Sumáli ba sa alinmáng samahán, kapatíran, o iba pang mga kapisánan ang mga miyémbro ng pamílya? Anó ang kaniláng mga binayáran bílang mga miyémbro? Anú-anóng mga pakinábang ang kaniláng natamó?
10. Gaánong katagál silá tumígil sa únang lugál? Sumáma ba o nagpaíwan ang kaniláng mga anák? Bákit? Kung lumípat silá, saán namán silá pumuntá? Anó na ang áyos ng kaniláng únang tinirhán ngayón? Násaan na ngayón ang kaniláng mga anák o apó? Silá ba ay nagkálat sa kaniláng poók, sa lungsód, sa estádo, sa bansâ, o sa mundó?
11. Anó ang kaniláng trabáho? Paáno nilá natagpuán ang kaniláng únang trabáho? Magkáno namán ang kaniláng sáhod? Anóng mga kasanáyan o karanasán sa trabáho ang kinailángan? Anó ang anyô ng kaniláng pinagtrabahúhan?
12. Paáno ang pakitúngo sa kanilá ng mga kasamahán nilá sa trabáho? Ng mga tagapamahála? Silá ba'y magkasingláhi?
13. Gaáno silá katagál sa úna niláng pinasúkan? Kung silá ay umalís sa trabáho, anó namán ang dahilán?
14. Ang trabáho ng kaniláng mga anák o apó ba ay túlad sa kanilá o naghanáp o nagsánay ba silá sa ibáng úri ng trabáho?
15. Anó ang pagkákaibá ng trabáho at kalagáyan ng trabáho nilá díto at sa "lúmang báyan"?

16. Was there ever any discrimination in hiring or promotions?
17. Did women in the family work outside the home? If so, what was the work they did? What was the attitude of the family toward their working?
18. How old were the children when they started to work? Did they continue to go to school while working? What were their jobs like? What were their wages?
19. As time passed, what customs from the "old country" were the easiest to keep and what customs were the hardest to keep? What customs, or traces of customs, remain in their family today? Why?
20. When did intermarriages between ethnic groups start? What were the families' reactions?
21. If there were family disagreements, what were they about? How were they settled (if at all)?
22. Where do they wish to retire? Why?

You: In addition to the questions above, you might discuss the following questions about your own childhood with your parents:

1. As you were growing up, did you see yourself as a member of a particular ethnic group? If so, which one? Were there other ethnic groups in your neighborhood? Did you play with children from other ethnic groups?
2. As you were growing up, what activities took up most of your time?
3. What did you enjoy doing the most? The least?
4. What were you good at?

16. May diskriminasyón ba sa pagtanggáp o pag-asénso sa trabáho?
17. Nagtrabáho ba sa labás ng tahánan ang mga babáe? Kung gayón, anó namán ang kaniláng nagíng trabáho? Anó ang palagáy ng pamílya sa pagtrabáho nilá?
18. Iláng taóng nag-umpisáng magtrabáho ang mga anák nilá? Pinágpatúloy ba nilá ang kaniláng pag-aáral? Anó namán ang kaniláng trabáho? Magkáno ang kaniláng kiníta?
19. Sa paglípas ng panahón, anóng mga kaugalían sa "lúmang báyan" ang madalíng panatilíin at anó namán ang mahírap? Anóng mga kaúgalían o mga bakás nitó ang namalágí sa kaniláng pamílya? Bákit?
20. Kailáng nagsimulâ ang pag-aásawáhan ng mga magkaibáng láhi? Anó namán ang nagíng palagáy ng mga pamílya?
21. Anú-anó ang dahilán ng dí-pagkakásundô sa pamílya? Paáno namán nilá nalutás ang mga itó (kung nangyári man)?
22. Saán nilá náis maniráhan sa kaniláng katandaán? Bákit?

Ikáw: Bukód sa mga nása itaás, maaári mong itanóng sa iyóng mga magúlang tungkól sa iyóng kamúsmusán ang mga sumúsunód:

1. Nang lumálaki ka, nakíta mo ba ang iyong saríli kabílang sa isáng natatánging láhi? Kung gayón, alíng láhi? Mayroón bang mga ibáng láhi sa iyóng kapaligirán? Nakipaglarô ka ba sa mga bátang di mo kaláhi?
2. Sa iyong paglakí, anóng mga gawáin ang iyong pinagká-abalahán?
3. Alíng gawáin ang lubós mong kinawilíhan? Ang hindî?
4. Saán ka magalíng?

5. Did members of your family seem to have similar abilities or interests?
6. Did members of your family seem to look a lot alike?
7. If there were family disagreements, what were they mostly about?
8. Who were the first members in your family to have their own cars? To finish high school? College?

5. Paré-parého ba ang hílig o kakayahán ng mga miyémbro ng iyong pamílya?
6. Magkakamukhâ ba ang mga miyémbro ng iyong pamílya?
7. Kung may dí-pagkakásundô sa pamílya, anó namán ang mga nagíng dahilán?
8. Síno sa iyong pamílya ang únang nagkaroón ng kótse? Síno namán ang únang nakatápos ng háyskul? Ng koléhiyo?

USING THE SLIDES

The following activities in the Teenagers' units require you to use the set of slides that are part of the BAFCEP materials:

Teenagers in the Philippines
Comparing Schools
The Yankee Influence in the Philippines

The Filipino Teen-ager: U. S. A.
Teaching About Teenagers: Changing Interests
Teaching About Teenagers: Filipino Culture
Teaching About Teenagers: Fun and Games
Teaching About Teenagers: Rules in Schools

There are 71 slides in the set. You can use them to do the activities mentioned above or make up your own activities that will make use of the slides.

Slide Number	Topic
1 - 4	Dancers in the Philippines
5 - 11	School Scenes in the Philippines
12	The Home of Gen. Emilio Aguinaldo
13 - 16	Family Scenes in the Philippines
17 - 22	Scenes in a U.S. School Cafeteria
23 - 32	Students in a U.S. School
33 - 38	School scenes in the U.S.
39 - 41	U.S. Playground Spectators
42 - 44	Playground Scenes in the U.S.
45 - 48	Cheerleaders in a U.S. School
49 - 54	Children's Games in the U.S.
55 - 57	Filipino-American Young People
58 - 64	A Filipino-American Family
65 - 71	The Different Types of Filipinos

ANG PAGGAMIT NG MGA "SLIDE"

Ang mga sumúsunód na gawáin sa mga yúnit tungkól sa Tin-edyer ay mangángailángan ng paggámit ng mga slide na kabílang sa mga kagamitán ng BAFCEP:

Mga Tin-edyer sa Pilipinas
Ang Paghámbing ng mga Páaralán
Ang Impluwénsiya ng mga Amerikano sa Pilipinas

Ang Tin-edyer na Pilipino: U. S. A.
Pagtutúro Tungkól sa Tin-edyer: Pagbabágo ng Hílig
Pagtutúro Tungkól sa Tin-edyer: Kultúrang Pilipino
Pagtutúro Tungkól sa Tin-edyer: Katuwáan at Larô
Pagtutúro Tungkól sa Tin-edyer: Mga Alituntúnin sa Páaralán

Mayroong 71 slide sa set. Maaári mong gamítin ang mga ito sa mga nasábing gawáin o maaári ka ring lumikhâ ng saríling gawáin na gagámit nitóng mga slide.

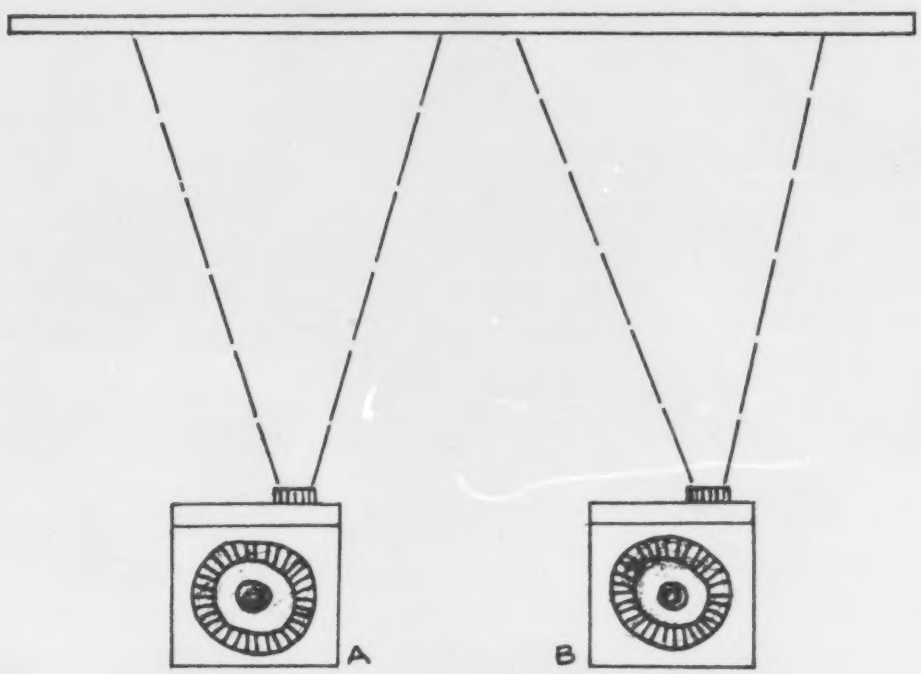
Bílang ng Slide	Paksâ
1 - 4	Mga Mananáyaw sa Pilipinas
5 - 11	Mga Tagpô sa Páaralán sa Pilipinas
12	Ang Tahánan ni Hen. Emilio Aguinaldo
13 - 16	Mga Tagpô sa Pamilya sa Pilipinas
17 - 22	Mga Tagpô sa Kapiteryá ng Páaralán sa Amerika
23 - 32	Mga Mag-aarál sa Páaralán sa Amerika
33 - 38	Mga Tagpô sa Páaralán sa Amerika
39 - 41	Mga Mánunuód sa Pálaruán sa Amerika
42 - 44	Mga Tagpô sa Pálaruán sa Amerika
45 - 48	Mga "Cheerleader" sa Páaralán sa Amerika
49 - 54	Larô ng mga Bata sa Amerika
55 - 57	Mga Kabatáang Pilipino-Amerikano
58 - 64	Isang Pamílyang Pilipino-Amerikano
65 - 71	Ibá't-ibáng Úri ng Pilipino

Using Slide Projectors

The slides that are provided with the Teenagers' units may be used in several different activities. There are five different ways to show and compare the slides; they are:

1. With the use of one projector
2. With the use of two projectors, side-by-side (as shown below)
3. With the use of two projectors, overlapping (as shown on the other page)
4. With the use of slide previewers
5. With the use of film projectors

If you want to show the slides with two projectors, you will have to get two projectors of the same kind. These two must also have the same lenses.



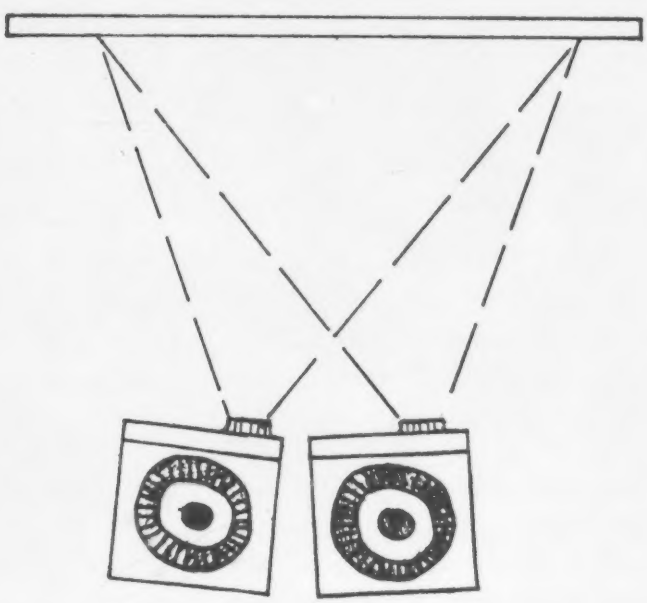
74

Ang Paggamit ng "Slide Projector"

Ang mga slide na kasáma ng mga yúnit tungkól sa Tin-edyer ay maaáring gamítin sa ibá't-ibáng gawáin. May limáng paraán upang maipakíta at maipaghambíng ang mga slide; ang mga ito ay:

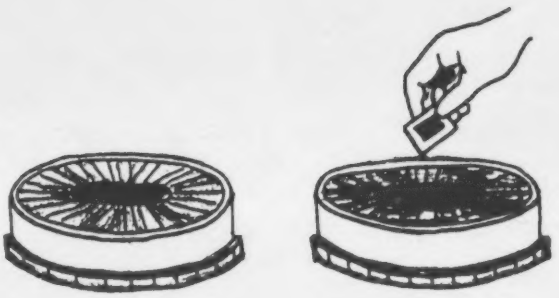
1. Paggámit ng isáng projector
2. Paggámit ng dalawáng projector na magkatabí (kagáya ng nasa kabiláng páhina)
3. Paggámit ng dalawáng projector na magkapátong (kagáya ng nasa ibabâ)
4. Paggámit ng mga slide previewer
5. Paggámit ng mga film projector

Kung náis mong ipakíta ang mga slide sa dalawáng projector, kailángang kumúha ka ng dalawáng magkaparéhong projector. Kailángan ding magkaparého ang lénte ng mga ito.



Overlapping Images

1. Load the two sets of slides which you are going to compare in the slide carousels.



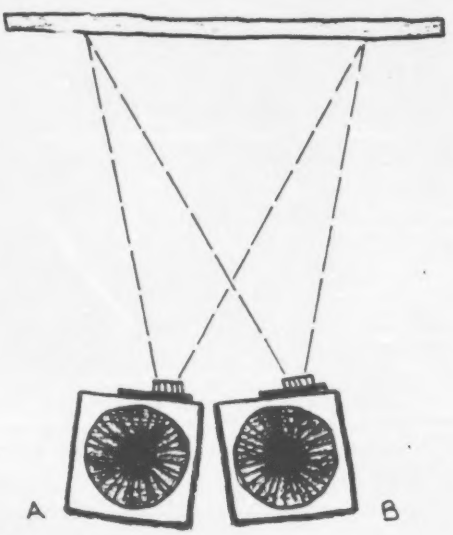
1

2. Place the projectors side by side and fix them up so that they project on the same space of the screen or the wall.

3. Cut a piece of cardboard that is wide enough to cover one lens while the other other one is uncovered.

4. Focus both projectors one at a time, then show the two slides (one from each projector) at the same time.

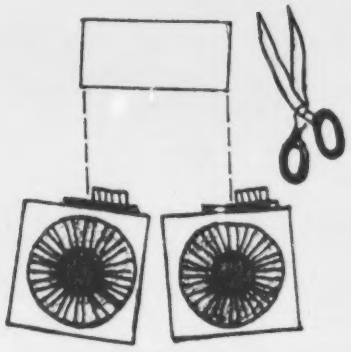
5. In showing the slides, hold the cardboard to cover the lens of projector B and show the slide on projector A, then cover the lens of projector A to show the slide on projector B.



2

6. Practice once of twice before you show it to the class.

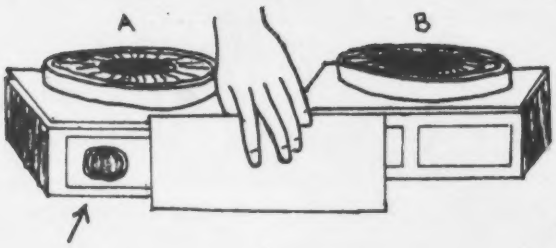
Pagpatong ng mga Larawan



3

1. Ilagay ang dalawang set ng slide na nais mong ipaghambing sa slide carousel.

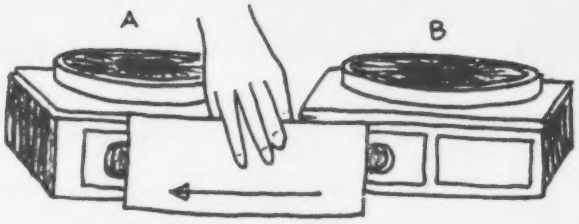
2. Ipagtabi ang dalawang projector at iayos upang ang mga larawan ay tumama sa parehong lugal sa screen o sa pader.



4

3. Gumupit ng isang pirasong karton na sapat ang lapad upang matakpan ang isang lente habang ang isa naman ay hindi natatakpan.

4. Ipokus ang mga projector na sunud-sunod, pagkatapos, ipakita ang dalawang slide (isa sa bawa't projector) na magkasabay.



5

5. Sa pagpapakita ng mga slide, hawakan ang karton upang takpan ang lente ng projector B at ipakita ang slide sa projector A, pagkatapos, takpan naman ang lente ng projector A upang ipakita ang slide sa projector B.

6. Magsanay ka muna ng isa o dalawang ulit bago mo ipakita ito sa klase.

EVALUATING STUDENT PROGRESS

Each student must keep records of the BAFCEP tasks that he or she has completed. The purpose of the records is to help the teacher and each student evaluate individual performance.

You will receive Student Record sheets to keep track of the activities that you choose. For each task-activity, you will record:

1. Date you begin the task.
2. Date you finish the task.
3. Comments about your learning and "feelings."
4. Information about "Doing More."*

*Note: A few activities have specific suggestions for "Doing More," but most do not. Please tell about anything that you do in addition to the basic task, even if the activity does not have a "Doing More" section.

PAGSUKAT NG PAG-UNLAD NG MAG-AARAL

Dápat italâ ng báwa't mag-aarál ang mga gawáin ng BAFCEP na kanyáng matatápos. Ang layúnin ng mga taláan ay upang masukátan ng gurò at ng báwa't mag-aarál ang pagtupád ng báwa't gawáin.

Tatanggáp ka ng Taláan ng Mag-aarál upang masubaybáy mo ang mga gawáing iyong napíli. Sa báwa't gawáin, dápat mong italâ ang mga sumúsunód:

1. Pétsa na sinimulán mo ang gawáin.
2. Pétsa na natápos mo ang gawáin.
3. Mga napuná mo tungkól sa iyong natutúnan at sa iyong mga "pakiramdám."
4. Impormasyón tungkól sa "Dagdág na Gawáin."*

*Punahín: Ang iláng mga gawáin ay may mungkáhi para sa "Dagdág na Gawain" at ang karamíhan naman ay walâ. Mangyári lamang na sabíhin mo ang kahit anóng iyong gagawíng káragdágan bagamá't ang gawain ay hindi nagtátaglay ng "Dagdág na Gawáin."

THE PHILIPPINE ARCHIPELAGO

When the world was young, the Philippines was not yet a part of the earth. At that time, there lived a great giant in the middle of the Pacific Ocean. He had three lovely daughters. They were Luz, Bisaya, and Minda.

One day, the giant left his three daughters to hunt for food. Before leaving them, he instructed them not to go out of their cave until his return. Minda, however, was a headstrong and stubborn girl. After the father had left, she ventured outside the cave. The waves on the shore and the sea shells fascinated her. Soon, she was far out in the water. But a great wave flung her out into the open sea. Her shouts for help fetched her two sisters who rushed to rescue her. However, since none of them knew how to swim, they were all soon drowned.

When the giant returned and could not find his daughters, he went up and down the island looking for them. His fears were confirmed when he saw bits of his daughters' clothing floating on the water. He dived repeatedly down the sea to look for their bodies. When he got exhausted, he rested upon the shore and soon fell into a deep sleep. The warm sun upon his face awakened him the following morning. When he arose, he saw three islands in the sea where there were none before. He then knew that these three

ANG KAPULUANG PILIPINAS

Noóng unang panahón, ang kapuluáng Pilipinas ay hindî pa bahagi ng mundó. Noóng panahón na iyón ay may isáng malakíng higánte na nakatirá sa gitnâ ng dagat Pasípika. Mayroón siyáng tatlóng anák na babae na páwang magagandá. Sila ay sina Luz, Bisaya, at Minda.

Isáng araw, ang higánte ay umalís upang maghanáp ng pagkáin. Bago siya umalís, binílin niya sa tatlo niyang anak na huwág sila lumabás sa kuwéba hanggáng sa kanyáng pagbalík. Nguni't itóng si Minda ay matigás ang ulo. Pag-alís ng kanyáng amá, nagtangkâ siyáng lumabás. Ang mga álon sa tubig at ang mga magagandáng kabíbi na nagkálat sa tabíng dagat ay umákit sa kanyá. Iláng sandalî pa lang ay nasa tubig na siya. Nguni't isang napakalakíng álon ang dumatíng at natilápon siya sa kalawákan ng dagat. Sumigáw siya at ang malakas niyang sigaw ay narinig naman ng kanyáng dalawáng kapatíd. Tumakbó sila sa kinaróroonan ni Minda upang iligtás siya. Nguni't dahil sa ni isa sa kanilá ay marúnong lumangóy, nalúnod silang tatló.

Nang bumalík ang higánte at di niya nakíta ang kanyáng mga anak, nilíbot niya ang buóng puló upang hanápin sila. Ang kanyáng pangambá ay napatunáyan nang nakíta niya ang pirá-pirasóng damít ng mga anak niya na lumulútang sa tubig. Sumísid siya sa dagat upang hanápin ang kanilang bangkáy. Nang napágod na siya, nagpahingá siya sa tabíng dagat. Di nagtagál, nakatúlog siya ng

islands were his three lost daughters.

The islands were known from then on as Luzon, Visayas, and Mindanao, which comprise the Philippine archipelago. When once in a while earthquakes are felt in the Philippines, it is said that the giant is somewhere around paying a visit to his daughters.

malálim. Ang init ng araw sa kanyáng mukhâ ang gumísing sa kanya kinábukásan. Pagbángon niyá, nakíta niya ang tatlóng pulóng tumúbo sa gitnâ ng dagat na dati ay wala doon. Alám niya na ang tatlóng pulóng nabuô ay ang tatló niyang anak na babáeng nawalâ.

Mulá noón, ang tatlóng puló ay tináwag na Luzon, Bisaya, at Mindanao, na bumubuô ngayón ng kapuluáng Pilipinas. Kung minsan, kapag lumílindól sa Pilipinas, sinasábi na naroroón ang higánte at dinadálaw niya ang tatlo niyáng anák.

THE BANANA

In an enchanted kingdom in the forest lived a king and his handsome son, Maginoo. One day, the prince ventured out of the forest on his horse. The horse suddenly reared and the prince fell to the ground and broke his head. A beautiful maiden, Matimyas, chanced by and took him home and nursed him until he was well. The two fell deeply in love with each other during this time.

Maginoo kept the fact that he was an enchanted being a secret from Matimyas. He introduced himself as a common human being named "Sagin." But soon, he knew he must go home to his enchanted kingdom. Sagin bade his farewell to Matimyas. With tears in their eyes, Sagin promised that he would return.

Upon reaching home, Maginoo asked his father's permission to marry Matimyas. Alas, an enchanted prince could never marry a common human being. But Maginoo obtained permission to see Matimyas and stay with her for three days.

Matimyas was overjoyed at Sagin's return and they spent their next three days in pure joy. But as the third day ended, Maginoo felt the power of his father drawing him into the air. Matimyas held on to Maginoo to stop him from floating away. To save her

ANG SAGING

Sa isáng mahiwágang kaharián sa may kagubátan, may nakitiráng isáng hári at ang kanyáng makísig na anák na si Máginoó. Isáng araw, lumabás sa gubat ang prínsipe sakáy sa kanyáng kabáyo. Bigláng umatrás ang kabáyo at nahúlog ang prínsipe. Nasugátan ang kanyáng ulo. Sa dî ináasáhang pagkakátaón, isang magandáng dilág na nagngangálang Matimyás ang dumaán at nakakíta sa kanyá. Inuwî siya ni Mitimyás at inalagáan hanggáng sa siyá'y gumalíng. Sa panahóng iyán, ang dalawá ay nagkáibigán.

Ipinaglíhim ni Máginoó ang pagigíng engkantádo niya at siya ay nagpakilála bilang isang karaníwang tao at ang kanyáng pangalan ay "Ságin." Dumatíng ang araw na dapat nang bumalík sa mahiwágang kaharián si Máginoó. Nagpaálam siya kay Matimyás. Kápwa siláng nagluhà, nguni't si Máginoó ay nangáko na siyá'y mulíng babalík.

Pagdatíng sa kaniláng kaharián, humingî ng pahintúlot ang prínsipe sa kanyáng amá na pakasalán niya si Matimyás. Nguni't ang engkantádo ay hindî maaáring magpakasál sa karaníwang tao. Sa kabilâ nitó, pinayágan siyang daláwin si Matimyás ng tatlóng araw.

Masayáng-masayá si Matimyás sa pagbalík ni "Ságin" at ang tatlóng araw niláng pagsasáma ay punô ng kaligayáhan. Nguni't nang natápos na ang pangatlóng araw, naramdamán ni Máginoó ang lakás ng kanyáng ama sa paghilà sa kanya sa hangin. Hinawákan ni Matimyás ang kanyáng kamáy upang pigílin siya nguni't patúloy pa

from being drawn away with him, he drew his sword and cut off his hand that Matimyas held. Before he finally disappeared into the sky, he shouted for Matimyas to bury his hand.

Matimyas did bury the hand of her beloved. She watched over the grave day by day. One day, a plant sprung from the grave. Soon, it came out with a heart-shaped flower as if to remind Matimyas of Sagin's true love. Later, fruits looking like the hand of her beloved came out of the heart. She called this "sagin," in memory of her lost lover. As time passed, the name became "saging."

rin ang pagtaás niya. Upang hindi madalá si Matimyás sa himpapawíd, kinúha ni Máginoó ang kanyáng patalím at pinútol niya ang kamáy niyang háwak ni Matimyás. Bago naglahò sa kalangitán si Máginoó, isinigáw niya kay Matimyás na ibaón sa lupà ang kanyáng putól na kamáy.

Ibinaón nga ni Matimyás ang kamáy ni Máginoó. Araw-araw niyang dinálaw ang pinaglibíngan ng kamáy. Isang araw, may isang halámang tumubò at di nagtagál, namulaklák ito ng hugis pusò. Ang pusò ay tila nagpaalála kay Matimyás ng tapát at túnay na pag-íbig ni "Ságin." Pagkalípas ng iláng araw, may mga búngang lumabás na húgis kamáy sa bulaklák na húgis pusò. Tináwag ni Matimyás ito ng "ságin" bílang alaála ng kanyáng naglálhong kasintáhan. Sa paglípas ng panahón, ang pangálang itó'y naging "ságing."

THE LEGEND OF MOUNT MAYON

In the olden days, a powerful datu lived in the southern part of Luzon. His daughter, Magayon, was well-known over the islands for her rare beauty. Rich and powerful chieftains sought her hand, but she had secretly given her heart to a ccmmon solder named Dagayon.

The datu wanted his daughter to marry Datu Samal, a cruel and arrogant chieftain from a neighboring island. Magayon was thus forced to confess that her heart belonged to another. Furious, the datu wanted to force his will upon Magayon, but she threatened to kill herself. As a compromise, father and daughter agreed that Datu Samal and Dagayon should meet in a duel, and whoever wins will marry her.

The day came for the duel. Both Datu Samal and Dagayon were equally skillful and courageous. While they were fighting, Dagayon's kris suddenly flew from his grip and Datu Samal ran his sword straight into Dagayon's heart. Magayon shrieked in grief as she saw her beloved fall. In an instant, she was at his side, and before anyone could move, she had drawn the sword from Dagayon's breast and plunged it into her own heart, and she fell lifeless upon her beloved.

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ANG ALAMAT NG MAYON

Noóng unang panahón, may isang dátung makapangyaríhan na nakatirá sa dákong tímog ng Luzon. Ang kanyang anak na babae, si Magáyon, ay kilalá sa buong kapuluán dahil sa kanyang pambihírang kagandáhan. Maraming pinúno ng mga tríbo na páwang mayáman at makapangyaríhan ang humingî sa kanyang kamay, nguni't lihim na niyang náibigáy ang kanyang pusò sa isang káwal--si Dagáyon.

Nais ng kanyang amang datu na pakasalán niya si Datu Samal, isang malupít at mayábang na datu sa kalapít na puló. Napilítan tulóy ipagtapát ni Magáyon sa kanyang ama na siya ay may roon nang kasintáhan. Sa gálit, pinílit ng datu ang dalaga na sundán ang kanyang pasiyá, nguni't binantaán ni Magáyon na siya'y magpápakamatáy. Bilang kasundúan, ipinagkáisá nilang paglabánin si Datu Samal at si Dagáyon, at ang magtátagumpáy ang siyáng pakákasalán ni Magáyon.

Dumatíng ang takdáng araw ng paglalában. Kápwa mahúsay at matápang si Datu Samal at si Dagáyon. Sa kanilang labanán, nabitíwan ni Dagáyon ang kanyang kris at bigla siyang nasaksák sa pusò ni Datu Samal. Napasigáw si Magáyon sa dalamhatì nang makita niyang nabuwál ang kanyang mahál. Mabilís siyang lumápit sa bangkáy, at bago makakílos ang sínuman, dalí-dalî niyang binúnot ang patalím na nakabaón sa dibdíb ni Dagáyon at isinaksák sa kanyang sariling pusò.

The datu, recognizing the deep love of Magayon and Dagayon for each other, had them buried in one single grave. Not long afterwards, the townsfolks noticed that the grave was rising day by day. It grew until it became a mountain, shaped in a perfect cone. In memory of the ill-fated lovers, they called it "Mayon."

Dahil sa nangyari, napatunáyan ng datu ang túnay na pagmámahálan nina Magáyon at Dagáyon, kaya't ipinalibíng niya sila sa íisáng húkay. Hindi nagtagál, napansín ng mga taong-bayan na ang libíngan ng magkásintáhan ay tumátaás. Tumaás nang tumaás ito hangga't sa ito'y nagíng bundók na hugis kono. Bilang alaala sa nasawíng magkásintáhan, ang bundók ay pinangalánang "Mayón."

THE PIG

In a secluded village near the mountains of the Sierra Madre, there was once a very rich sultan called Rajah Babe. His domain stretched as far as the eye can see, from the top of the hill where he lived in a beautiful house made entirely of narra wood. Rajah Babe was known to be a very glutto..ous man. He ate everything that was brought before him. He was also unclean and was known to throw away anything he ate which did not please his taste. All the food in his kingdom were brought to the palace and those which did not appeal to his taste were thrown back behind the palace where his poor people gathered to quarrel over the rajah's leftovers.

One day a great Bathala went down from heaven to look at the life of his children. Dressed as an old beggar, he went to the village and saw the miserable state of his children who were all very thin from lack of food. He went to the palace and saw the healthy soldiers of the rajah and the huge pile of food inside the palace.

Rajah Babe was looking at the rich harvest of his kingdom when the old beggar extended his arm through the steel gates asking for a little food. The rajah threw a decaying fruit at the old man's face. Bathala was so enraged at Rajah Babe's action. Right there and then, he pointed his trembling finger at the fat ra[illegible]n and transformed him into a squealing pig. All the rajah's

ANG BABOY

Sa isang liblíb na báyan sa may bundók ng Siérra Mádre ay may naniráhang isang napakayámang sultán na nagngangálang Raha Babe. Ang sakláw ng kanyang kaharián ay kung hanggang saan matátanáw ng mga matá mula sa kanyang malápalásyong tahánang gawa sa nara sa tuktók ng muntíng bundok. Si Raha Babe ay kilalá sa pagíging matákaw. Nilámon niya ang anumáng pagkaing dinádalá sa haráp niya. Kilalá rin siya sa pagíging marumí at sa pagtápon niya ng mga pagkaing hindi niya nagúgustuhán. Lahát ng pagkain sa kanyang kaharián ay dinádalá sa palásyo at ang mga pagkaing hindi niya magúgustuhán ay ipinatatápon niya sa likod ng palasyo kung saang pinag-áawáyan ang mga ito ng mga mahihírap.

Isang araw, ang dakilang Bathalà ay bumabâ mula sa langit para tignán ang kalagáyan ng kanyang mga anak. Nagdamít pulúbi siya, nagtúngo sa bayan, at nakita niya ang kaáwaáwang ayos ng kanyang mga anak na payát na payát dala ng pagkagútom. Nagtúngo siya sa palasyo at nakita niya ang mga mululusóg na kawal ng raha at mga nagtátaásang tambák na pagkain sa loob ng palasyo.

Minámasdán ni Raha Babe ang masagánang ani sa kanyang kaharián nang ipinások ng matandáng pulúbi ang kanyang kamay sa tárangkáhang bákal ng palasyo at bukáng-pálad siyang humingî ng kaunti man lang na makakáin. Hinagísan ng raha sa mukhâ ng matanda ang isang bulók na prútas. Galít na galít si Bathalà sa ginawâ sa kanya. Isinúrot niya ang kanyang nangínginíg na daliri sa matabáng raha. Kaagád-

soldiers who came to his rescue were also transformed into the likeness of their master.

Then, Bathala opened the palace gates and the first pigs in the world came rushing out to forever forage in the forest for their daily subsistence. The hungry people went running to the palace and brought home their own harvest which the rajah took away from them. They were forever freed from their gluttonous master since then. And everytime one of the pigs which have grown wild would stray into the village, the people would roast it as a punishment for its evil deeds.

agád, ang raha ay nagíng isang umíiyák na baboy. Ang lahat ng mga kawal na nagtangkáng sumaklólo sa raha ay naging mga baboy rin katúlad ng kanilang amo.

Pagkatapos, binuksán ni Bathalà ang tárangkáhan ng palasyo at ang mga unang baboy sa daigdíg ay nag-úunaháng nagsipagtakbúhan sa gubat. Hábambúhay na silang nakalaáng maghanáp ng sariling pagkain upang mabúhay. Ang mga taong gutom naman ay tumakbó patungong palasyo at iniuwî nila ang kanilang ani na inágaw sa kanila ng raha. Mula noon, sila'y naging maláya na sa kanilang masíbang amo. At tuwing nalíligáw ang isang baboy sa may kabayánan huhulíhin ito ng mga tao at kanilang lilitsunín bilang parúsa sa kanyang kasamáan.

THE PIG

THE PINE TREE

THE PINE TREE

Once upon a time, there lived in the high mountains of Ifugao country a young warrior. He was very much in love with a young maiden of another tribe. The young brave courted the beautiful maiden who lived across another mountain everyday until the maided reciprocated his love.

The two lovers met on a mountaintop and spent many beautiful nights together until the father of the maiden found out about their secret love affair. In his anger, the father of the maiden called his four sons. He ordered them to ambush and kill their sister's suitor for the young maiden has already been promised to the son of another tribal chieftain.

The four brothers did as they were told. They waited for the young warrior along the path to his rendezvous with their young sister. When the first spear struck the young brave, the young maiden threw herself on his body in a vain attempt to protect him from the treachery of her brothers. Unfortunately, however, she too was killed.

In order to conceal their evil deed, the four brothers buried the young lovers on the spot where they were killed. After a few days, a young plant appeared on the site where the two lovers were buried. This young plant grew to be a tall, strong tree--a symbol

ANG PUNO NG PINO

Noong unang panahón may isang batang mandirigmâ ang naniráhan sa bulúbundúking bayan ng Ifugao. Nagkaroón siya ng matindíng pag-ibig sa isang dalaga ng ibang tribo. Niligáwan ng magíting na mandirigmâ ang dalaga na taga kabiláng bundók hanggang sa tinanggáp ng dalaga ang pag-ibig ng binata.

Nagtagpô ang magsing-írog sa tuktók ng bundok at doon sila nagpalípas ng maraming magagandáng gabi hanggang natuklasán ng ama ng dalaga ang lihim nilang pagtatagpô. Sa kanyang gálit, tináwag ng ama ang kanyang apat na anak na lalaki. Inatásan niyang abangán at patayín ang mangingíbig ng kanilang kapatid na babae, sapagka't ipinagkásundô na ng ama ang dalaga sa anak ng isang pinúno ng tríbo.

Ginawâ ng apat na magkákapatíd ang inatásan sa kanila. Inabáng nila ang mandirigmâ sa daáng patúngo sa tipanán ng magsing-írog. Nang tinamáan ng unang sibát ang mandirigmâ, humagíbis ang dalaga at niyákap niya ang binata upang mailigtás sa kataksilán ng kanyang mga kapatid. Nguni't sa kasamáang-pálad, siya ay napatáy.

Upang pagtakpán ang kanilang ginawâ, inilibíng ng apat na magkákapatíd ang magkásintáhan sa poók ng kanilang pagkamatáy. Pagkaraán ng iláng araw, isang muntíng halaman ang lumitáw sa lugál na pinaglibíngan ng magkásintáhan. Ito'y nagíng isang mataás at malakíng púno--sagísag ng isang tunay at tapát na pag-ibig ng

of the true and faithful love of the young brave for the young maiden. The tall tree, seen from far and wide of every mountain range reminded the four brothers of their evil doing. They fled in fear and swore never to come back to Ifugao country again. The young maiden's father died in grief over his own selfish plans for his daughter. He collapsed under the tall pine tree that lorded the other plants and trees in the Ifugao mountain range.

To this very day, mountain people look up to the tall and stately pine tree as the symbol of two young lovers and to forever remind them never to interfere with their children's lovelife.

batang mandirigmâ sa dalaga. Ang mataás na puno na makikíta sa kalayúan at kalawákan ng mga bundok ay nagpaalála sa apat na magkákapatíd ng kanilang kataksilán. Dahil sa laking tákot, nilísan nila ang bayang Ifugao at isinumpâ nilang hindi sila muling babalík. Ang ama naman ng dalaga ay namatáy sa samâ ng loób dahil na rin sa kasakimán para sa kanyang anak. Nabuwál siya sa ilálim ng mataas na punò ng píno na naghári sa ibang mga halámman at punò sa mga bundók ng Ifugao.

Hanggang sa araw na ito, ang mga taong-bundok ay tumítingalâ sa mataas at matáyog na punò ng píno bilang sagísag ng dalawang nagmámahálan at upang ipaalála sa kanila na di dapat panghimasúkan ang pag-íibigán ng kanilang mga anak.

THE PINEAPPLE

There was once a widow and her daughter named Pina who lived near an enchanted forest. The little girl was very lazy and very seldom helped her mother gather wood in the forest to sell in the barrio. Pina was very fond of roses which abound near the forest. She would bundle the flowers with the thorns and place them in an altar-like boulder where she stayed the whole afternoon just pretending that she was an enchanted princess. Even when she heard her mother calling her to eat, she would ignore her. She would run to the forest instead and hide there with her thorns and roses.

One day, her mother became ill after gathering wood in the forest. She was caught by an unexpected thunderstorm in the open field between their hut and the forest where there was no shelter. Despite her high fever, her daughter Pina continued to play with her roses and completely ignored her. And despite her weakness, she had to get up from bed and prepare their meals for she knew that her daughter would only turn a deaf ear to her call. The next day, her illness took a turn for the worse and she weakly turned to her daughter and asked her to prepare her some food for she could no longer move. Pina ignored her and ran to the forest where she picked some ripe fruit and ate them. She didn't even bother to bring some home for her ailing mother.

ANG PINYA

Noóng araw, may isang biyúda at ang kanyang anak na babaeng nagngangálang Pina na naniráhan malápit sa isang mahiwágang gúbat. Si Pina ay nápakatamád at bihírang tumúlong sa ina sa pagkúha ng kahoy sa gubat upang ipagbilí sa bayan. Mahílig si Pina sa mga bulaklák na rosa na maláyang tumúbo sa malapit sa gubat. Buong maghápon, mamímitás siya ng mga bulaklák na may tiník at kanyang iaáyos sa isang mala-altár na bato at dito siya maglalarô at ipalálagáy na siya'y isang mahiwágang prinsésa. Hindi niya pinápansín ang kanyang ina kahit na mariníg niyang tinatáwag siya para kumáin. Sa halíp, magtatágo pa siya sa gubat na dalá ang kanyang mga tiník at rosas.

Isang araw, ang kanyang ina ay nagkasakít pagkatápos mamúlot ng kahoy sa gubat. Inabútan siya ng isang dî-ináasáhang bagyó sa gitnâ ng kalawákan ng búkid na walang masísilúngan. Sa kabila ng umáapóy na lagnát ng kanyang ina, si Pina ay patúloy pa ring naglarô at hindi pinansín ang ina. At bagamá't mahinà, pinílit pa rin ng ina na tumayô upang maghandâ ng kanilang pagkain, sapagká't alam niyang magbibingí-bingíhan lang si Pina sa kanyang tawag. Kinábukásan, lalong lumalâ ang kanyang sakit. Tinawag niya si Pina at hinilíng sa kanya na ipaghandâ siya ng pagkain dahil hindi na niya kayang ikílos ang kanyang katawán. Hindi pa rin siya pinansín ni Pina, at sa halíp, tumakbó si Pina sa gubat at namúlot ng mga hinóg na prutas at kináing lahat. Hindi niya man lang naalálang uwián ng pagkain ang kanyang inang may-sakit.

When she came home that night, her mother could hardly breathe. She directed her to boil some water. Pina pretended not to know where their utensils were kept and continued asking her mother where she could get some water. Her mother got so mad at Pina for having such weak eyes. She pleaded to the gods that Pina be turned into something with hundreds of eyes. The forest gods heard her curse and just before the mother died, Pina fell beside her and rose to become the first pineapple.

To this day, when you open a pineapple, you have to cut through the hundred eyes that were the curse of Pina's mother.

Nang umuwî siya nang gabing iyon, ang kanyang ina ay hálos hindi na makahingá. Inutúsan siyang magpakulô ng tubig. Nagkunwarî si Pina na hindi niya alam kung saan nakatágo ang kanilang kasangkápan at patuloy na pinagtatanóng sa ina kung saan siya makakukúha ng tubig. Nagalit ng lábis ang ina kay Pina sa pagkakaroón niya ng malábong mata. Hinilíng niya sa mga diyós na si Pina ay gawíng isang bagay na mayroong maraming mata. Ang sumpâ ng ina ay nariníg ng mga diyós ng gubat at bago namatáy ang ina, si Pina ay natímbuwáng sa tabi niya at sa lugal ding iyon tumúbo ang káuná-unáhang haláman ng pinyá.

Hanggang sa araw na ito, kapag naghihiwà kayo ng pinyá ay kailangan ninyong hiwáin muna ang maraming mata na siyang sumpâ ng ina ni Pina.

THE PINEAPPLE

THE SAMPAGUITA AND THE ILANG-ILANG

THE SAMPAGUITA AND THE ILANG-ILANG

Many moons ago, there lived a warrior named Silang who was madly in love with a young maiden. They met every night outside the village under a huge tree until the early morning hours. The young warrior promised eternal love for the young maiden vowing that no matter what happens, they shall always be together. However, their love affair was cut short when the village where the young warrior lived declared war on the maiden's village in a dispute over land.

The two lovers met for the last time under the huge tree and spent their last happy moments together until the sun had risen from the mountain. Then, the warrior bade his farewell to the young maiden who was already in tears, with a plea for her to wait for his return under the same huge tree.

For many weeks, the young maiden waited every night under the old tree, but there was no sign of her warrior. Even when she heard that the war was over, her lover never came back to their meeting place.

ANG SAMPAGITA AT ANG ILANG-ILANG

Noong unang panahón, may isang káwal na nagngangálang Silang na hibáng na hibáng ang pag-ibig sa isang dalagindíng. Nagtatagpô sila gabí-gabí sa dákong labás ng bayan sa ilálim ng isang nápakalakíng puno at inaábot hálos sila ng madalíng-araw sa pagníniíg. Ang binatang mandirigmâ ay nangáko ng isang pag-ibig na waláng hanggán sa dalagindíng at walang anumán ang makapag-híhiwaláy sa kanila. Subali't, ang kaniláng pag-íibigán ay bigláng napútol nang ang bayan ni Silang ay nagpaháyag ng pakíki-digmâ sa bayan ng dalagindíng dahil sa pakíkipagtálo sa lupa.

Ang magsing-íbig ay hulíng nagtagpô sa ilalim ng dating punong malaki at dito nila pinadamá sa isá't-isá ang kanilang masasayáng huling sandalî hanggang sa ang araw ay sumíkat mula sa bundok. Nagpaálam ang mandirigmâ sa kanyang kasintáhang lumulúha at humilíng na siya'y maghintáy sa ilálim ng puno ding iyon hanggang sa kanyang pagdatíng.

Maraming linggo ang dumaán at ang dalagindíng ay matiyagáng naghintáy gabí-gabí sa dating tagpúan, nguni't walang bakás ni aníno ni Silang. Kahit na nabalitáan niyang tapós na ang digmáan, ang kanyang mangingíbig ay hindi pa rin nagbalík sa pook ng kanilang tipánan.

One night, while waiting under the tree, she took out a long bladed knife, and, looking at the moon she cursed her unfaithful lover and then plunged the dagger into her heart. Unknown to her, the young warrior had been slain in battle and was buried on top of the mountain overlooking her village. The young maiden was buried on the spot where she had killed herself and from her grave a young plant grew and bore the first sampaguita flowers.

Her parents picked the first fragrant flowers and made them into a garland. To decorate the end of the garland of sampaguitas, they went up the mountain looking for an appropriate flower to offer to their daughter. From the grave of the slain warrior, a tree had also grown that bore the first flowers of the ilang-ilang. The ilang-ilang was the flower that the parents of the young maiden had chosen to go with the garland of sampaguita. To this very day, the sampaguita garlands always go with the ilang-ilang in memory of the young warrior and the maiden who promised that they shall always be together.

Isang gabí, habang naghintáy siya sa ilálim ng puno, kumúha siya ng isang mahabang punyál, tumingín sa buwán, isinumpâ ang kanyang kasintáhan, at sabáy niyang tinarák ang patalím sa kanyang dibdíb. Língid sa kanya, ang mandirigmâ ay nápatáy pala sa digmaan at ibinúrol sa tuktók ng bundok kung saan natátanáw ang bayan ng dalagindíng. Ang dalaginding ay ibinúrol sa lugál na kanyang kinamatayán. Sa kanyang libíngan, isang muntíng halaman ang tumubò. Nagbúnga ito ng mga unang bulaklák na sampagíta.

Pinitás ng kanyang mga magulang ang mga mababangóng bulaklák na ito at ginawáng kuwintás. Para palamutihán ang dúlo ng kuwintás, umakyát sila sa bundók upang maghanáp ng bulaklák na babágay sa kuwintás upang maiálay nila sa kanilang anak. At mula sa puntód ng nasawíng mandirigmâ, isang puno ang tumubò at namulaklák ng unang ílang-ílang. Ang bulaklák na iyon ang napíli ng mga magulang ng dalagindíng na ibítin sa kuwintás na sampagíta. Hanggang sa araw na ito, ang kuwintás na sampagíta ay laging sinásamáhan ng ílang-ílang sa alaála ng batang mandirigmâ at ng dalagindíng na nangako na habambúhay silang magsasáma.

THE SUNFLOWER

Once upon a time, there was a beautiful maiden who lived on top of a hill with her widowed mother. Their only means of livelihood was to gather firewood which they sold in the village at the foot of the hill. But the young maiden was always running from one side of the hill everytime the sun came up in the morning and would follow the rays to the other side of the hill, for the rays of the sun had a certain fascination to her. She would sit unendingly just watching the beautiful sun rise during daybreak and wait until sunset to see the reddish glow disappear behind the mountains.

One day, her mother got sick. She could not bring the firewood to the village. She asked her daughter to bring it down to the village for they already had no more food to eat. The young maiden picked up the firewood early in the morning and prepared to bring them to the village. However, when she saw the first ray of sunlight across the hill, she followed the light as it crept through the grass across the hill. She sat down to admire the beauty of the rising sun until it was almost above her. She left briefly to gather some wild fruits and came back to behold the golden glow hiding behind the distant mountains.

All of a sudden, she heard her name from the top of the hill and saw her sick mother crawling toward her. She could hear her

ANG MIRASOL

Noong araw, may isang magandang dalagindíng na naniráhan sa tuktók ng isang muntíng bundók kasama ang kanyang nabiyúdang ina. Ang tángi nilang kabuháyan ay ang pagkúha ng kahoy na panggátong na kanilang ipinagbilí sa bayan sa paanán ng bundok. Nguni't ang dalagindíng ay lagi na lamang nagtatakbó tuwing ang araw ay sumisíkat sa umaga mula sa gílid ng maliít na bundók. Sinúsundán niya ang sínag hanggang sa kabiláng gílid ng bundók sapagka't ang sínag ay parang may pang-ákit sa kanya. Panónoórin niya ng walang tigil ang araw, mula sa bukáng-liwayway hanggang sa untí-untíng paglahò ng namúmuláng sínag ng araw sa takíp-sílim.

Isang araw, ang kayang ina ay nagkasakit at hindi niya kayang dalhín ang kahoy sa bayan. Pinakiusápan niya ang kanyang anak na siya na ang magdalá nito sa bayan dahil wala na silang makakáin. Madalíng-araw pa lamang kinúha na ng dalagindíng ang kahoy upang magtúngo sa bayan. Ngunit't nang nakíta niya ang unang sínag ng araw sa kabilâ ng bundók, sinundán niya ang paggápang ng liwánag sa damuhán. Naupô siya sa damuhán upang hangáan ang kagandáhan ng sumisíkat na araw hanggang sa ito'y mataas na. Sandali siyang umalís upang kumúha ng mga prutas at muling bumalík upang pagmasdán ang ginintúang sínag na wári'y nagtatágo sa gilid ng malayong bundók.

Walang anú-anó, narinig niya ang kanyang pangalan galing sa tuktók ng bundók at nakita niya ang may-sakít na ina na gumagápang patúngo sa kanya. Narinig niya ang sumpâ ng kanyang ina sa kataás-

mother cursing her to high heavens for what she had done. And even before her mother had breathed her last, the young maiden had turned into a flower. Swaying in the gentle breeze, the first sunflower was still facing the soft glow of the setting sun. To this very day, the sunflower still follows the ray of light from sunrise to sundown.

taásang langit dahil sa kanyang pagwáwaláng-bahála. At bago pa man malagután ng hiningá ang kanyang ina, siya'y naging isang bulaklák na mirasól. At habang umíindáyog ito sa maráhang símoy ng hangin, ang unang bulaklák na mirasól ay nakaharáp pa rin sa malamlám na siláhis ng palubóg na araw. Hanggang sa mga araw na ito, sinúsundán pa rin ng bulaklák na mirasól ang sínag ng araw mulâ bukáng-liwayway hanggang takíp-sílim.

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TEENAGERS IN THE PHILIPPINES
AND
THE FILIPINO TEENAGER: U.S.A.
TEACHER'S GUIDE

Units of the Bay Area
Filipino Culture Education Project

Revised Edition 1977

University of San Francisco
School of Education
San Francisco, California

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James S. Eckenrod
Project Director

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ABOUT BAFCEP

The Bay Area Filipino Culture Education Project (BAFCEP) was established to bring together some ideas about developmental education with knowledge about the Filipino ethnic experience. The effort was to provide pre- and early adolescent students with direct, personal experience in examining what it is to be a young person traveling daily between two cultures. The BAFCEP units are intended to provide students with activities that enable them to develop personal insights into the phenomena of their own development as adolescents. While the special content focus of the unit activities is on the Filipino-American experience, the strategies incorporated in the instructional design and student activities are intended to provide students with tools to examine human development in more universal contexts.

Components of the Curriculum

There are three instructional units in the BAFCEP program, each intended to occupy one to three weeks of social or cultural studies class time. Each unit contains several student activities, the basic element of student interaction with the materials. An activity "task" may occupy one student, or two or even a small group of students, for a class session, a few days, or become an ongoing pursuit for some indefinite period. With a few exceptions, each activity is meant to be a self-contained, student-managed learning package. There are a few activities in the units that may be conducted in a teacher-directed, entire-class mode, but for the most part, students ought to be free to choose the activities they wish to do, decide who to work with, and make decisions about the closure or extension of their learning experiences.

Units in the Curriculum

The three units of the BAFCEP program provide students with opportunities to collect and analyze data about the similarities and differences between ethnic populations of familiar, and yet universal, social groups--the family and adolescent peer groups. A major emphasis in the design of the student activities is on providing occasions for reflection upon personal experience--an intellectual process that is within the developmental capacity of students of this age--rather than upon the academic analysis of the experience of others--

an intellectual process that typically exceeds the capacity of youngsters in the middle school years.

THE FILIPINO FAMILY unit consists of a variety of student "task" activities that enable students to examine the composition and structure of Filipino and other families, family role expectations in stable cultural situations, and in changing social environments. A Filipino-American family recently arrived in the U.S., like those of most other immigrant groups, frequently finds its traditional customs in contrast with prevailing patterns of family life in the United States. The young Filipino who experiences personal conflict when confronted with conflicting loyalties over cultural expectations for his or her behavior sometimes feels forced to choose between the apparently competing value systems. One objective of the BAFCEP family unit is to enable students to examine the cultural values that underlie apparently competing expectations for behavior. The purpose of this activity is not to hold either set of values up for ridicule, but rather to reflect upon the social and cultural conditions that determine how role behavior can be "proper" in one context and "improper" in another.

TEENAGERS IN THE PHILIPPINES has investigative activities that permit students to explore some of the cultural features of adolescence in the Philippines. The major emphasis of the student activities is on collecting and discussing information about teenage behavior in the Philippines. Since the subject matter precludes "on-site" environmental investigations, students are expected to interact with persons who have lived in the Philippines--students, other young people, parents, grandparents, other adults--who can share personal knowledge of adolescence in the parent culture.

Non-Filipino students may need some personal encouragement to get involved in the activities of the unit.

THE FILIPINO TEENAGER: U.S.A. unit includes "task" activities that are intended to provide opportunities for students to take a look at the patterns of adolescent behavior of Filipino-American and other teenagers and to explore how cultural expectations affect behavior, their own and that of other young people.

Organization of the Curriculum

In general, the project has tried to provide some curriculum experiences for bicultural students that enable them to examine and reflect upon the contrasting--and sometimes conflicting--expectations for their behavior that they find as they move between their two worlds; the culture of their homes and the culture of their school. At the same time, it can be possible for young people from the majority culture, or other minority groups, to experience some of what it is to be a Filipino-American. For all of the students who work with the units, there are opportunities to learn more about adolescent socialization and cultural pluralism.

The Task Cards

The BAFCEP units enable youngsters to make active investigations into their own personal and social environments with special focus upon the "worlds" of students from bilingual/multicultural situations.

The subject matter content is the personal and social environments of individual students; conventional school books and other learning materials can be introduced as students develop the need to use them. The "task" cards are intended to provide occasions when students can invent their own understandings of experience and "test" them against the knowledge and experience of others.

The Student's Role

Students interact with their environments and construct increasingly more complex knowledge about the reality of their own personal and social development. The "tasks" that students encounter in the unit activities are open-ended enough to permit them to "invent" their own interpretations of the problems to be solved and to bring to bear all of their talents--knowledge, creativity, resourcefulness--in working on the problem. The difference between this approach and that of conventional units on the family or adolescence is that students get to define much of the scope and sequence of the problem solving tasks.

The BAFCEP task approach to the study of culture permits a student:	At the same time, the BAFCEP task approach makes it possible for a student:
-to define his or her own purpose in an inquiry	*-to develop a more sophisticated source of purpose for school activities*
-to draw upon personal perceptions of reality	*-to incorporate a broader range of sensory and cognitive skills in defining reality*
-to make use of experiential knowledge	*-to integrate knowledge about the experience of others in personal understanding of an activity*
-to begin an inquiry with concrete objects and events	*-to enrich experience with concrete ideas with more abstract thinking from other sources*
-to assess personal understanding of an experience	*-to consider, adapt, and/or adopt more elaborate ideas in the development of understanding*

The Teachers' Role

The teachers' responsibility in developmental education is exactly the same as it is in traditional education; he or she is responsible for the learning of individual students. But in a sense, the teacher is responsible for more learning; when students have the opportunity to manage their own learning --to choose and work with problem tasks that have interest and meaning for them--then we can expect that they will want to do more than meet the minimum standards determined by the teacher; students will have the opportunity to develop their own standards of accomplishment.

Thus, the teacher needs to see his or her role as being that of a facilitator of student learning. The individual interpretations of students, whether or not "academically adequate," should be nourished and valued. The stimulus for students to "go beyond" their initial levels of understanding of a problem can come from other students and from the teacher (if it is not seen as directive). The teacher can increase the likelihood that students will learn to tackle a problem without over-reliance on teacher approval by encouraging students to try tasks on their own or working with one or two other students and by making careful use of approval and disapproval, allowing the student to develop his or her own criteria of competence.

Bilingual Suitability

The BAFCEP units can be used in the variety of approaches to bilingual/ multicultural education that make use of languages other than English. Each student task card has instructions for the student in both Tagalog and English and the student program booklet is done in both languages.

Each unit has activities that utilize audio tape recording as a means for collecting and analyzing data about aspects of Filipino culture. The tapes that students make can be done in English or Tagalog or both. The tape recording activities can also be adapted to introduce the comparison of different Filipino dialects if such acitivity is considered appropriate.

TEENAGERS IN THE PHILIPPINES

and

THE FILIPINO TEENAGER: U.S.A.

Scheduling

The materials in this double unit may be tuaght in two ways:

1. As separate units focusing upon teenage life in the Philippines as distinct from the lives of Filipino teenagers in the United States.
2. Combined as a single unit with emphasis on adolescence among bicultural youngsters.

The objectives for each unit overlap sufficiently so that either plan for scheduling is pedagogically sound.

Overview

As children everywhere in the world reach adolescence, they experience a set of physical and social events that mark major turning points in their lives. In the United States, however, while the growth spurt marks the beginning of biological maturation, it does not signal the start of social independence. Our society does not have provisions for young adolescents to "mark" a real change in status; teenagers in the United States must go through an extended period that we call adolescence.

Young people undergo the shift from neighborhood elementary schools to middle or junior high schools. Within the family, changes in expectations for behavior go along with changes in self-image and coincide with the increase in importance of own-sex peer groups. The young person undergoes a significant alteration in his or her need for acceptance; approval of parents, while still very important, begins to give way to the support provided by peers in group participation.

The role of student takes on a meaning beyond the purely academic; school provides the social context for much of the interaction of young adolescents. Being a student includes "membership" in a friendship group, accomodation to peer group expectations for conformity (including standards of scholarship),

and adjustment to increasingly more "mature" patterns of behavior.

Filipino-American teenagers and members of other ethnic groups may find that identification with U.S. teenage behavior patterns brings conflict with parents over standards for conduct, dress, language, deference to adults, the value of academic excellence, and a host of other "problem" situations. This is not to imply, though, that "majority" groups teenagers don't run into the same kinds of problems. They frequently encounter what are commonly considered "generation gap" disagreements over behavior and the like. Some of the student activities in the two "Teen" units explore dimensions of "generation gap" problems. But since we consider it important for students to reflect upon the broader cultural features of adolescence, there are more activities that focus student attention upon the similarities and differences of teenager life in the Philippines (or other "homelands" if students are interested) and in the United States.

Functions of Early Adolescence

Everywhere young people begin at the age of puberty to progress through a series of developmental tasks.* While the tasks persist into later adolescence, some are prerequisite for later adjustment. The tasks are:

1. *Bodily control.* Pubertal growth indirectly contributes to awkwardness, poor posture, and physical discomfort. Regaining control over the body becomes a continual task for the teenager. Frequently, effort and exercise are necessary to achieve sufficient strength and the control required for mature gracefulness or athletic prowess.....
2. *Peer identification.* At puberty, the adolescent seems to be confronted with two sets of motives: the prepubertal egoistical ones, which aim to satisfy pleasure-seeking drives, and the social ones, by which he or she strives for affiliation, approval, and interpersonal intimacy. The desire to make a good impression on others, especially on peers of both sexes, becomes intense. The pubescent gradually learns to adjust his or her actions to fit the peer-group pattern and strives for deep identification with its goals and activities. Achieving success in this developmental task is a major step in identifying socially and emotionally with persons and groups other than parents and family. This ability is crucial for social adjustment during

*Adapted from Justin Pikunas, *Human Development: An Emergent Science.* New York: McGraw-Hill Book Co., 1976, pp. 247-248.

later years. Identification with more mature models is a further step in this direction.

3. *Social sensitivity.* Acquiring knowledge of others' needs and expectations helps the teenager improve in sensitivity to the wants, likes, and preferences of peers. Adolescents are deeply concerned about the impressions made on them. In manner of speech, dress, and specific interests, the pubertal child attempts to gain popularity and become a member of a prestigious group. Thoughts and opinions are altered to fit group structure and dynamics as well as social conventions in order to be in good standing with the peer group.

4. *Self-reorganization.* A general breakup of the childhood trait and attitude structure occurs in the early phase of adolescence. Many new attitudes and interests, the changing relation to parents and peers, awakened sexuality and a grown-up body, and new moods and fantasies lead to a reorganization of the total personality. The pubescent makes frequent attempts to prove that he or she is not a child any longer, and objects to being treated like a child when parents or teachers do not recognize the newly developing self-concept.

5. *External interests and activity.* The pubertal child is usually preoccupied with self and frequently engages in brooding fantasy and prolonged daydreaming. Withdrawal into oneself at puberty is a threat to learning and to advance in socialization. At this stage, the pubescent can learn much by activity and participation and by experimenting with personal endowments in order to utilize and assess them for present and future needs. It is a time for expanding interests in social life and peer culture.

6. *Growth of self-regulation.* Self-control must be exerted for school, athletic, art, or any other achievements and also to curb sexual impulses and emotions, especially those which disturb interpersonal relationships, such as anger, temper outbursts, and moods. Forces from without could be relied on for control in childhood, but the teenager makes efforts to establish internal authority, thus increasing self-direction and asserting the individuality of personality. Growth in self-regulation is also needed for developing skills in interpersonal communication and for gains in popularity and leadership.

Another set of conditions affecting adolescence in the United States has been identified by the Panel on Youth of the President's Science Advisory Committee.*

> If the success of revolutions is measured entirely by their completeness, certainly the social revolution which has transform-

*Adapted from James M. Coleman (Chairman), *Youth: Transition to Adulthood.* Chicago: University of Chicago Press, 1974, pp. 9-10.

ed the role of young people in society during the last century has been among the most successful. The elements of the revolution have been manifold, affecting family relations, educational opportunities, job opportunities, and peer relations. Just as no single cause explains the change, no single factor characterizes it, but some broad trends might be noted.

First, young people now spend far more time in formal educational institutions than ever before: as a corollary, they spend less time in employment. Such jobs as they do hold, moreover, tend to be short-term, sought out for immediate spending money rather than as life's work. Whether the school prepares the young for careers or not, the social expectation increasingly has been that it should and will. Hence, the length of formal education has been stretched out from the early through middle teens to the late teens and early twenties.

Secondly, in schools, young people are not only segregated from the job market, but they are usually segregated with age peers with exact age peers, in fact.

Thirdly, the prolongation of education and the decline of working opportunities for the young has affected the family relationship. Not only are young people economically burdensome within the family, but the family itself is often a burden on the child, for while the family provides the young with many psychological and moral supports, it increasingly is unable to provide them with firm direction toward entry into the job market. Given the highly specialized nature of many occupations in our society, parents often have only a narrow range of skills to pass on to their children.

Further, even if the son or daughter desired to follow the occupation of his parents, it would still be necessary to obtain formal certification through a school diploma or college degree or licensing certificate. At times, older siblings can compensate for the defects of parental widsom, providing for their younger brothers and sisters advice and support as the latter enter the job market. But even this form of counsel is limited by the fact that siblings today are separated in age by fewer years than was true in the past.

The content outline that follows will provide the teacher with some information about the activities of the two Teenagers' units in relationship to the developmental concepts discussed above.

TEENAGERS IN THE PHILIPPINES

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
Many of the student activities are intended to provide active inquiry into adolescent development. The titles in the right-hand column indicate this design.	
FUNCTIONS OF EARLY ADOLESCENCE (from Pikunas, *Human Development*)	RELATED ACTIVITIES
1. Bodily Control	*The "Awkward Age": Philippines* *Favorite Activities* *Music, Music, Music*
2. Peer Identification	*Friendships in the Philippines* *Adulthood in the Philippines* *Comparing Schools* *Favorite Activities* *Native Dress* *The Yankee Influence in the Philippines* *What's Funny?*
3. Social Sensitivity	*Adulthood in the Philippines* *Changing Life in the Philippines* *Favorite Activities* *Filipino Dialects* *Friendships in the Philippines* *Native Dress* *Philippine Character Traits* *Philippine Legends* *The "Awkward Age": Philippines* *The Yankee Influence in the Philippines* *What's Funny?*
4. Self-reorganization	*Adulthood in the Philippines* *Friendships in the Philippines* *The "Awkward Age": Philippines*
5. External Interests and Activity	*Friendships in the Philippines* *A Trip to the Philippines* *Changing Life in the Philippines*

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CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
6. Growth of Self-Regulation	*Favorite Activities* *Going to Work* *Native Dress* *Philippine Character Traits* *Adulthood in the Philippines* *Going to Work* *Philippine Character Traits* *The "Awkward Age": Philippines*
SOCIAL FACTORS AFFECTING ADOLESCENCE (from Coleman, *Youth*)	
1. Length of Schooling	*Adulthood in the Philippines* *Changing Life in the Philippines* *Comparing Schools* *Going to Work* *The Yankee Influence in the Philippines*
2. Segregation of Youth	*Adulthood in the Philippines* *Changing Life in the Philippines* *Comparing Schools* *Going to Work* *The "Awkward Age": Philippines*
3. Changes in Family Structure (Obviously, this concept is the special focus of the BAFCEP unit on The Filipino Family.)	*Adulthood in the Philippines* *Changing Life in the Philippines* *Comparing Schools* *Friendships in the Philippines* *Going to Work* *Philippine Character Traits* *The Yankee Influence in the Philippines*

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
The activities in this unit that correspond to the concepts of adolescence presented earlier are listed in the right-hand column.	
FUNCTIONS OF EARLY ADOLESCENCE (from Pikunas, *Human Development*)	RELATED ACTIVITIES
1. Bodily Control	*The "Awkward Age": U.S.A.* *Favorite Foods* *Growing, Growing, Grown!* *Teaching About Teenagers: Changing Interests* *Teaching About Teenagers: Fun and Games*
2. Peer Identification	*Friends* *Favorite Holidays* *Invitations* *Leaving Home* *Speaking Filipino in School* *Teaching About Teenagers: Changing Interests* *Teaching About Teenagers: Filipino Culture* *Teaching About Teenagers: Fun and Games* *The "Awkward Age": U.S.A.*
3. Social Sensitivity	*Friends* *Invitations* *Speaking Filipino in School* *Teaching About Teenagers: Changing Interests* *Teaching About Teenagers: Filipino Culture* *Teaching About Teenagers: Fun and Games* *The "Awkward Age": U.S.A.* *The Filipino Influence in the United States*

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
4. Self-Reorganization	*Friends* *Teaching About Teenagers: Changing Interests* *Teaching About Teenagers: Rules in Schools*
5. External Interests and Activity	*Favorite Holidays* *Friends* *Growing, Growing, Grown!* *Invitations* *Jobs for Immigrants* *Leaving Home* *Mapping Filipino-Americans* *Teaching About Teenagers: Changing Interests* *Teaching About Teenagers: Fun and Games*
6. Growth of Self-Regulation	*Friends* *Leaving Home* *Teaching About Teenagers: Rules in Schools* *The Filipino Influence in the United States*
SOCIAL FACTORS AFFECTING ADOLESCENCE (from Coleman, *Youth*)	
1. Length of Schooling	*Leaving Home* *Speaking Filipino in School* *Teaching About Teenagers: Rules in Schools*
2. Segregation of Youth	*Friends* *Teaching About Teenagers: Changing Interests* *Teaching About Teenagers: Rules in Schools*
3. Changes in Family Structure	*Jobs for Immigrants* *Leaving Home*

THE FILIPINO TEENAGER: U.S.A. (cont'd)

CONCEPTS/GENERALIZATIONS	TEACHING-LEARNING ACTIVITIES-MATERIALS/RESOURCES
(This concept is the central focus of the BAFCEP unit on *The Filipino Family.*)	*Speaking Filipino in School* *Teaching About Teenagers: Filipino Culture* *The Filipino Influence in the United States*

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These are anthropological case studies designed to bring to students, in beginning and intermediate courses in the social sciences, insights into the culture of the Kalinga and the diversity of the human experience.

Elkind, David. *Child Development and Education (A Piagetian Perspective).* New York: Oxford University Press, 1976.

In the first section of the book, background information about the American social science scene, about Piaget's conceptual forerunners, and about Piaget's life and work is presented. The second section of the book is concerned with foundation material--insights about children, modes of learning, motivation. The third section deals directly with classroom applications.

Flores, Pura Medina. *Socio-Psychological Development of Filipino Children.* Manila, Philippines: Pura Medina-Flores, 1969.

This book attempts to synthesize data, which the author has collected for a number of years, on Filipino children. Some of the variables believed to affect the socio-psychological development of the child in a Philippine cultural setting are discussed.

Francisco, Juan. *The Philippines and India* Manila, Philippines: National Bookstore, 1971.

This is a collection of essays about the ancient link between India and the Philippines particularly during the pre-Spanish era. It is a result of an eight year study of past problems in cross-cultural relations between the Philippines and India.

Gorospe, Vitaliano, S.J. *The Filipino Search for Meaning.* Manila, Philippines: Jesuit Educational Association, 1974.

This book discusses the rapid changes that have taken place in the Philippines in the seventies, particularly the Filipino's new consciousness.

Gowing, Peter and William Scott (eds.). *Acculturation in the Philippines.* Quezon City, Philippines: New Day Publishers, 1971.

This is a representative selection of papers presented at the Baguio Religious Acculturation Conference (BRAC) from 1958-1968. Part I deals with culture, acculturation and the Missionary Enterprise in the Philippines. Part II discusses the impact of Christianity in the highlands of Luzon. Part III delves into such topics as Filipino languages and family life in rural and urban areas.

Hill, John and Jev Shelton. *Readings in Adolescent Development and Behavior.* Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1971.

This is a volume of contemporary and classic readings. It emphasizes the diversity in adolescent behavior patterns.

Kagan, Jerome and Robert Coles (eds.). *Twelve to Sixteen, Early Adolescence.* New York: W.W. Norton and Co., Inc., 1972.

An outstanding collection (originally published as *Daedalus* 100 [4] 1971) of articles that summarize theory and research on the physical, social and psychological development of early adolescents.

Kuhn, Delia and Ferdinand Kuhn. *The Philippines, Yesterday and Today.* New York: Holt, Rinehart and Winston, Inc., 1966.

This book is an interpretation of the Philippines' de-colonization related to the Spanish and American periods and compared to the Spanish era.

Lardizabal, Amparo S. and Felicitas T. Leogardo. *Readings on Philippine Culture.* Manila, Philippines: Rex Bookstore, 1970.

These reading discuss the significant aspects of Philippine culture. The book gives an overview of basic literature in the Philippines while bringing to light specific issues of culture which have been extensively researched.

Lasker, Bruno. *Filipino Immigration to Continental United States and to Hawaii.* New York: Arno Press and the New York Times Press, 1969.

Lasker discusses what initiated the Filipino immigration movement, the problems the Filipino immigrant encounters and the effect of

Filipino immigration on the United States.

Leogardo, Felicitas, et al. *The Philippines--Development and Progress.* Manila, Philippines: Rex Bookstore, 1974.

This book describes the rationale for a new approach to the social studies curriculum, the teaching strategies and procedures this type of curriculum requires, and the means by which the results may be evaluated.

Lynch, Frank and Alfonso de Guzman. *Four Readings on Philippine Values.* Quezon City, Philippines: Ateneo de Manila University Press, 1973.

The essays in this book give information about Philippine culture and moral values.

Mariano, Honorante. *The Filipino Immigrants in the United States.* San Francisco: R & E Research Associates, 1972.

This thesis, presented to the University of Oregon, summarizes the history of Filipino immigration to Hawaii and to the continental United States. It discusses the social and economic life of Filipinos in American society and the problems resulting from anti-Filipino sentiments.

Metcalf, Lawrence (ed.). *Values Education: Rationale, Strategies and Procedures.* Washington, D.C.: National Council for the Social Studies, 1971.

This book is intended to aid all teachers in designing programs in values education.

Michaelis, John U. *Social Studies for Children in a Democracy.* Englewood Cliffs, New Jersey: Prentice-Hall, Inc., 1972.

This book discusses the conceptual approaches to social studies instruction and includes model teaching strategies that can guide cognitive and affective learning.

Rodriguez, E. B. *Philippine Culture.* Manila, Philippines: Alip and Sons, Inc., 1948.

This book discusses Filipino customs and values and the restoration of national consciousness.

Tatad, Francisco (ed.). *The Ascent.* Manila, Philippines: Department of Public Information, 1974.

This is a collection of papers and reports presented at the 1973 Discussion Series of National Development sponsored by the Dept. of Public Information. The discussion series was conceived as a forum to analyze and clarify the major currents, issues and directions of Philippine life in the period following the proclamation of martial law on September 21, 1972.

Valeros, Florentino, et al. *Philippine Community Life.* Manila, Philippines: Inang Wika Publishing Co., 1964.

This book discusses the political, social and cultural life in rural and urban communities in the Philippines.

Winder, Alvin and David Angus. *Adolescence: Contemporary Studies.* New York: American Book Company, 1968.

This book, the outgrowth of classes in adolescent psychology, educational psychology, foundations of education and principles of guidance, is an outstanding collection of contemporary work on the dynamics of adolescence.

Winter, Gerald D. and Eugene Nuss. *The Young Adult.* Glenview, Illinois: Scott, Foresman and Co., 1969.

This book of selected readings explores the nature of adolescence from a psycho-social perspective.

Zabika, Gladys. *Customs and Culture of the Philippines.* Tokyo, Japan: Charles E. Tuttle Co., 1968.

This is an informal compilation for the overseas or armchair tourist on the Philippines. The reader will be introduced to the customs, tourist attractions, folk songs, foods, etc. along with a general review of Philippine history.

Zaide, Gregorio. *Philippine Political and Cultural History, Vol. I.* Manila, Philippines: Philippine Education Company, 1963.

This book narrates the history of the Filipino people from the pre-Spanish era to the colonial days of the 18th century, with some discussion of contemporary conditions.

_____. *The Republic of the Philippines.* Manila, Philippines: Rex Bookstore, 1963.

This book is a factual history of the Philippines based on archaeological and documentary sources.

The following books are available from The Cellar Book Shop, 18090 Wyoming, Detroit, Michigan, 48221:

Arcellana, Francisco (ed.). *P.E.N. Short Stories.* 1962

Personal choices of fiction produced during (roughly) 1950-1960. The choosing was done by a man himself a capable writer, with knowledge and taste as unusual assets compared with many other anthologists.

Best Recipes for the Home. 1974; with many illustrations; index.

The best seller in the Philippines among all Philippine cookbooks. For the foreign user, it includes suggested substitutes for Philippine ingredients.

Constantino, Renato. *The Philippines: A Past Revisited.* 1975; index, bibliography in 43 pages of chapter notes.

First volume of a projected three volume revision of history, pouring the old past into a new mold that is sometimes perilously like a strait jacket: orthodoxy is what the author says is orthodox. Clever and sometimes bold in rereading and re-evaluating sources. This volume carries down to the eve of World War II.

Enriquez de la Calzada, Manuel. *Legends of Santo Nino de Cebu.* 1965.

"Handed down by word of mouth from generation to generation," and gathered, across several years, "talking to old folks all of them now dead."

Gleeck, Lewis E., Jr. *Americans on the Philippine Frontiers.* 1974; index.

Pioneering work that deals with American pioneers who resided in the provinces in the period mainly from 1903 to 1930, their influence as agents of change, and how they, too, were affected by their experiences.

Ines, Teresita P. *Ilocano Folk Dances.* 1973.

Sixteen dances, with their music, information on costume, count, formations, and steps.

Manuel, Esperanza V. and Resil B. Mojares (eds.). *Philippine Literature in English.* 1973; 2 page bibliography.

Anthology of fiction, verse, plays (one-acters), and essays, almost entirely restricted to work of the past 25 years.

Reyes, Roberto de los. *Traditional Handicraft Art of the Philippines.* 1976; illustrations; 2 page bibliography.

Popularization of doctoral dissertation, arranged to cover its field, region by region, in terms of output today of cultural minority peoples. As such, covers ground seldom touched upon, e.g. Mindoro, Palawan, southeastern Mindanao; a bit on Negritos. Well-chosen illustrations.

THE FILIPINO FAMILY

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
1. A Family Album			
Doing More			
2. A Family Tree			
Doing More			
3. Comparing Families			
Doing More			
4. Family History			
Doing More			
5. Family Roles-- "Proper" Behavior			
Doing More			

THE FILIPINO FAMILY

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
6. Family Roles-- Who Does What?			
Doing More			
7. Family Roles-- Who Decides?			
Doing More			
8. Family Size			
Doing More			
9. "Go-Betweens"			
Doing More			
10. Godparents			
Doing More			

THE FILIPINO FAMILY

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
11. Grandparents			
Doing More			
12. How Do You Feel?			
Doing More			
13. How Important Is School?			
Doing More			
14. Intercultural Dating			
Doing More			
15. Multiple Generations			
Doing More			

THE FILIPINO FAMILY

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
16. Overseas Relatives			
Doing More			
17. Religious Practices			
Doing More			
18. The Dating Game			
Doing More			
19. Using the Class Camera			
Doing More			
20. Write Your Own Activity			
Doing More			

TEENAGERS IN THE PHILIPPINES

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
1. Adulthood in the Philippines			
Doing More			
2. A Trip to the Philippines			
Doing More			
3. Changing Life in the Philippines			
Doing More			
4. Comparing Schools			
Doing More			
5. Favorite Activities			
Doing More			

TEENAGERS IN THE PHILIPPINES

STUDENT RECORD

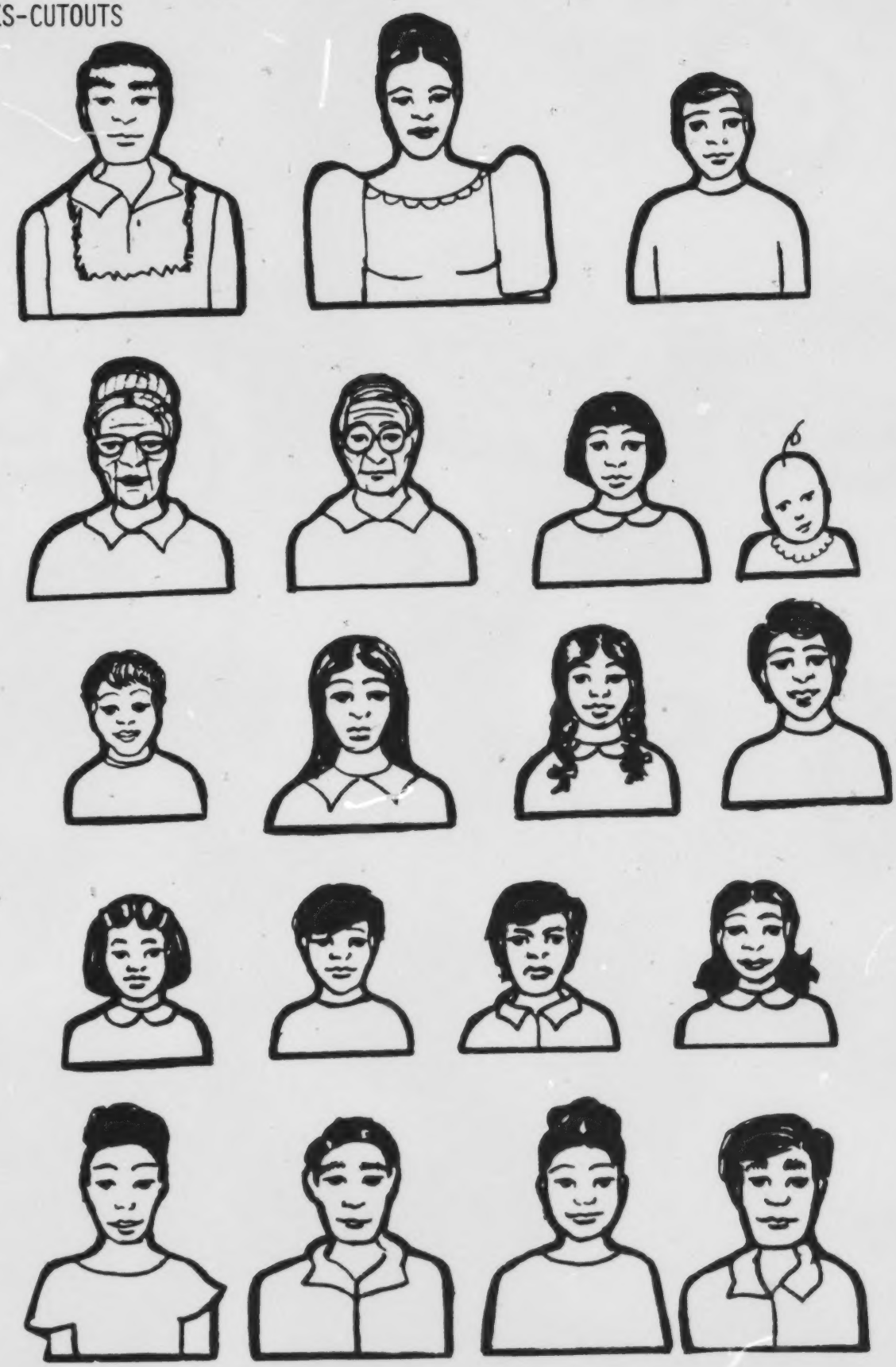
ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
6. Filipino Dialects			
Doing More			
7. Friendships in the Philippines			
Doing More			
8. Going to Work			
Doing More			
9. Music, Music, Music			
Doing More			
10. Native Dress			
Doing More			

TEENAGERS IN THE PHILIPPINES

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
11. Philippine Character Traits			
Doing More			
12. Philippine Legends			
Doing More			
13. The "Awkward Age": Philippines			
Doing More			
14. The Yankee Influence in the Philippines			
Doing More			
15. What's Funny?			
Doing More			

FAMILY-ROLES-CUTOUTS



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THE FILIPINO TEENAGER: U.S.A.

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
1. Favorite Foods			
Doing More			
2. Favorite Holidays			
Doing More			
3. Friends			
Doing More			
4. Growing, Growing, Grown!			
Doing More			
5. Invitations			
Doing More			

THE FILIPINO TEENAGER: U.S.A.

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
6. Jobs for Immigrants			
Doing More			
7. Leaving Home			
Doing More			
8. Mapping Filipino-Americans			
Doing More			
9. Speaking Filipino in School			
Doing More			
10. Teaching About Teenagers: Changing Interests			
Doing More			

THE FILIPINO TEENAGER: U.S.A.

STUDENT RECORD

ACTIVITY	DATE STARTED	DATE COMPLETED	COMMENTS ABOUT LEARNING AND ABOUT "FEELING"
11. Teaching About Teenagers: Filipino Culture			
Doing More			
12. Teaching About Teenagers: Fun and Games			
Doing More			
13. Teaching About Teenagers: Rules in Schools			
Doing More			
14. The "Awkward Age": U.S.A.			
Doing More			
15. The Filipino Influence in the United States			
Doing More			

How Do You Feel?

A FILIPINO WIFE AND HUSBAND ARE DISCUSSING
A FAMILY PROBLEM

How do you think the wife is feeling?
How do you think the husband is feeling?
Who will "win" the argument?
How will the other person feel about it?
How do you feel about it?

How Do You Feel?

THE BOY AND GIRL ARE FILIPINO-AMERICANS
SPENDING A DAY AT THE BEACH

How do you think they are feeling?

Would their parents be happy about what they are doing?

How do you feel about it?

3

How Do You Feel?

A FILIPINO FATHER AND SON ARE VISITING A UNIVERSITY CAMPUS

WHAT DO YOU SUPPOSE THE FATHER IS TELLING HIS SON?

HOW DO YOU THINK THE BOY IS FEELING?

WHAT DO YOU SUPPOSE THE FATHER WANTS HIS SON TO DO?

HOW DO YOU FEEL ABOUT IT?

5

UNIVERSITY

How Do You Feel?

THIS IS A DANCE AT A JUNIOR HIGH SCHOOL

HOW DO YOU THINK THE STUDENTS ARE FEELING?

WHAT DO YOU SUPPOSE THE TEACHER CHAPERONES ARE THINKING?

HOW WOULD THE FILIPINO GRANDMOTHER OF ONE OF THE GIRLS FEEL ABOUT THE DANCE?

HOW DO YOU FEEL ABOUT IT?

How Do You Feel?

THE BOY AND GIRL ARE CLEANING GRAFITI OFF OF A SCHOOL WALL

SUPPOSE THEY WERE BEING PUNISHED AND THEY HAD TO CLEAN THE WALL; HOW DO YOU THINK THEY WOULD FEEL?

SUPPOSE THEIR TEACHER HAD ASKED IF SOMEONE WOULD BE WILLING TO CLEAN THE WALL AND THEY HAD VOLUNTEERED; HOW DO YOU THINK THEY WOULD FEEL?

HOW DO YOU FEEL ABOUT IT?

How Do You Feel?

THIS GIRL HAS JUST KNOCKED A VASE OFF OF HER TEACHER'S DESK

How do you think she feels?

What do you suppose the other children are thinking?

What do you think the girl will do next?

How do you feel about it?

11

How Do You Feel?

THE TWO GIRLS ON THE LEFT ARE SAYING SOMETHING ABOUT THE POOR GIRL ON THE RIGHT

WHAT DO YOU SUPPOSE THEY ARE SAYING?

HOW DO YOU THINK THEY FEEL?

HOW WOULD THE POOR GIRL FEEL IF SHE HEARD WHAT THE GIRLS WERE SAYING?

HOW DO YOU FEEL ABOUT IT?

How Do You Feel?

A MOTHER SEES HER SON TAKING MONEY FROM HER PURSE

HOW DO YOU THINK SHE FEELS?

WHAT DO YOU SUPPOSE SHE IS THINKING?

HOW WILL THE SON FEEL WHEN HE SEES THAT HIS MOTHER KNOWS WHAT HE HAS DONE?

HOW DO YOU FEEL ABOUT IT?

A FAMILY ALBUM

THE TASK:

MAKE AN ALBUM OF FAMILY PICTURES (OR BRING IN ONE FROM HOME). GET TOGETHER WITH OTHER STUDENTS WHO CHOOSE THIS ACTIVITY AND DISCUSS THE PICTURES. DISCUSS THE CUSTOMS OF FAMILIES FROM DIFFERENT ETHNIC GROUPS THAT YOU CAN RECOGNIZE FROM STUDYING THE PICTURES.

CAN YOU THINK OF WAYS TO DISPLAY THE INFORMATION THAT YOU COME UP WITH?

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ISANG ALBUM NG PAMILYA

ANG GAWAIN:

GUMAWÂ NG ÁLBUM NG INYÓNG PAMÍLYA (O MAGDALÁ NG ÁLBUM GÁLING SA INYONG BÁHAY). MAKISÁMA SA IBÁNG MAG-AARÁL NA PUMÍLI RIN NG GAWÁING ITO AT PAG-USÁPAN ANG MGA LARÁWAN SA ÁLBUM. PAG-USÁPAN RIN ANG KAUGALÍAN NG MGA PAMÍLYANG MULÂ SA IBÁ'T-IBÁNG LÁHI NA INYÓNG MAPÚPUNÁ SA MGA LARÁWAN.

MAKAIÍSIP BA KAYO NG PARAÁN UPANG MAIPAKÍTA ANG MGA KAALÁMAN NA INYÓNG NAPAG-USÁPAN?

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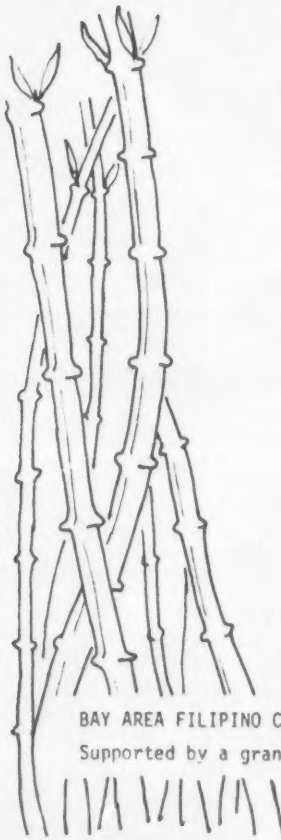
A FAMILY TREE

THE TASK:

MAKE A FAMILY TREE. THE "FAMILY TREE" CHARTS IN YOUR BAFCEP STUDENT BOOKLET WIL GIVE YOU SOME IDEAS ABOUT WHAT YOU NEED TO GET STARTED. CAN YOU FIGURE OUT A WAY TO SHOW THAT YOUR RELATIVES LIVE IN DIFFERENT PLACES (IN THE PHILIPPINES OR ELSEWHERE)?

CAN YOU DISPLAY YOUR INFORMATION ON A POSTER AND COMPARE YOUR "TREE" WITH THOSE OF OTHER STUDENTS?



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ANG PUNO NG PAMILYA

ANG GAWAIN:

GUMAWÂ NG ISANG PÚNO NG INYONG PAMÍLYA. ANG MGA TSART NG "PÚNO NG PAMÍLYA" SA IYONG BÚKLET NG BAFCEP AY MAKAPAGBÍBIGÁY NG ILÁNG MUNGKÁHI SA PAGGAWÂ NITO. MAKAIÍSIP KA BA NG PARAÁN UPANG MAIPAKÍTA NA ANG IYONG MGA KAMAG-ÁNAK AY NANÍNIRÁHAN SA IBA'T-IBANG LUGÁL (SA PILIPINAS O SAAN PA MAN)?

MAILÁLAGÁY MO BA ANG IYONG "PÚNO" SA KARTOLÍNA O PÓSTER UPANG MAIPAGHÁHAMBÍNG ITO SA "PÚNO" NG IBANG MAG-AARÁL?

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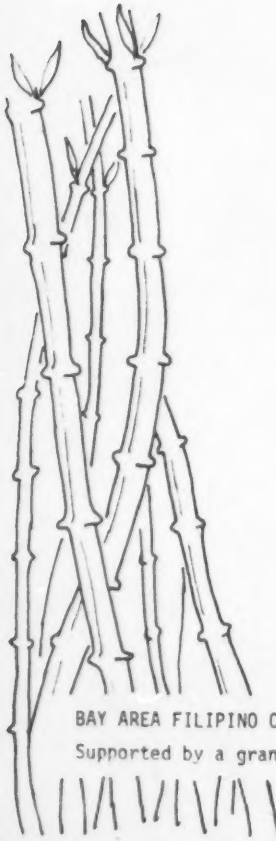
COMPARING FAMILIES

The Task:

TAKE PICTURES OF DIFFERENT FAMILIES. GET SOME PICTURES OF FILIPINO-AMERICAN FAMILIES, OTHER MINORITY GROUP FAMILIES, AND "TYPICAL" AMERICAN FAMILIES. PUT THE PICTURES UP ON A BULLETIN BOARD AND DISCUSS HOW THE FAMILIES ARE ALIKE AND HOW THEY ARE DIFFERENT. CAN YOU THINK OF WAYS TO DISPLAY THE INFORMATION THAT YOU AND OTHER STUDENTS COME UP WITH?



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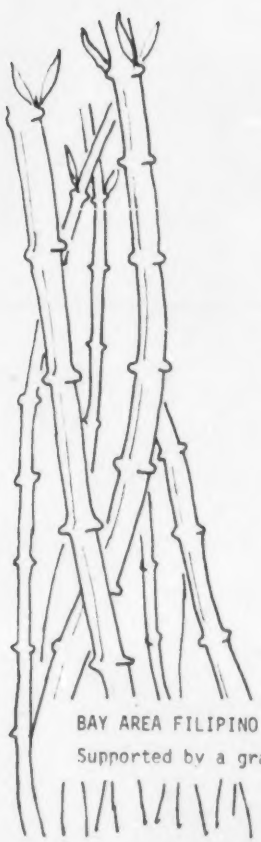
PAGHAHAMBING NG MGA PAMILYA

ANG GAWAIN:

KÚNAN NG LITRÁTO ANG IBA'T-IBANG PAMILYA. KUMÚHA NG LARAWAN NG ILÁNG PAMÍLYANG PILIPINO-AMERIKANO, ILANG PAMÍLYA NG IBANG LÁHI, AT ILÁNG PAMÍLYA NG "KARANÍWANG" AMERIKANO. ILAGÁY ANG MGA LARÁWAN SA BÚLITIN BORD AT PAG-USÁPAN ANG PAGKÁKATÚLAD AT PAGKÁKAIBÁ NG MGA PAMILYA. MAKAIÍSIP KA BA NG PARAÁN UPANG MAIPAKÍTA ANG MGA KAALÁMANG NÁPAG-USÁPAN MO AT NG IBANG MAG-AARÁL?



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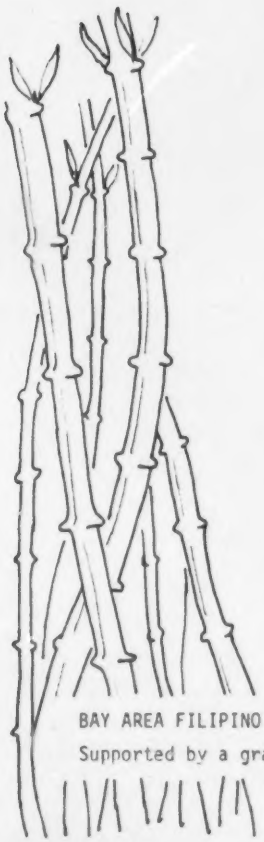
FAMILY HISTORY

THE TASK:

WRITE A HISTORY OF YOUR FAMILY. SEE THE LIST OF QUESTIONS IN YOUR BAFCEP STUDENT BOOKLET. PICK SOME QUESTIONS THAT MAY BE USEFUL IN WRITING THE HISTORY.

DO AS MUCH AS YOU WANT TO, BUT SHARE YOUR WORK WITH OTHERS.



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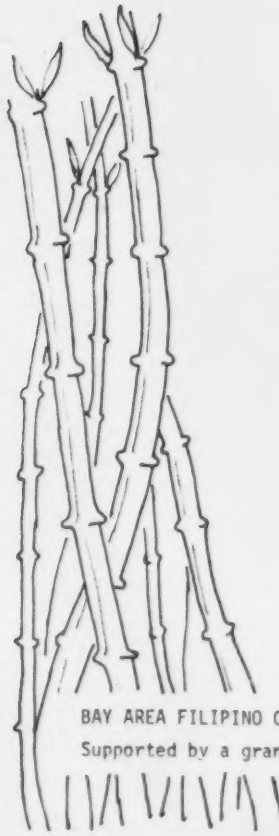
KASAYSAYAN NG PAMILYA

ANG GAWAIN:

SUMÚLAT NG KASAYSÁYAN NG INYONG PAMÍLYA. TINGNÁN ANG LISTÁHAN NG MGA TANÓNG SA BÚKLET NG BAFCEP. PUMÍLI NG ILÁNG TANÓNG NA MAAÁRI MONG GAMÍTIN SA PAGSÚLAT NG KASAYSÁYAN.

GUMAWÂ HANGGÁNG SA IYONG MAKAKÁYA, NGUNI'T IBAHÁGI ANG IYONG GAWÁIN SA IBA.



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FAMILY ROLES--"PROPER" BEHAVIOR

THE TASK:

ARRANGE A DIAGRAM OF THE MEMBERS OF YOUR FAMILY (USE YOUR FAMILY-ROLES-CUTOUTS).

WORK WITH SOMEONE WHO KNOWS WHAT THE FOLLOWING FILIPINO (TAGALOG) EXPRESSIONS MEAN. WRITE THE TAGALOG WORDS ON STRIPS OF PAPER WITH AN ARROW (—>) AT THE END OF EACH STRIP. PUT THE STRIPS ON THE DIAGRAM TO SHOW THE DIRECTION OF "PROPER" BEHAVIOR.

- *MANO PO
- *MAGANDANG UMAGA PO
- *TATAY
- *NANAY
- *KUYA
- *ATE
- *UTANG NA LOOB
- *PAKIKISAMA
- *HIYA
- *SALAMAT PO

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ANG GINAGAMPANAN SA PAMILYA--
"WASTONG ASAL"

ANG GAWAIN:

GUMAWÂ NG ISÁNG BALANGKÁS NG MGA MIYÉMBRO NG IYONG PAMÍLYA (GAMÍTIN ANG MGA GUPÍT NA LARÁWAN ÚKOL SA GINÁGAMPANÁN SA PAMÍLYA).

MAKISÁMA KA SA KAMAG-ARÁL NA NAKAÁALAM NG KAHULUGÁN NG MGA SUMÚSUNÓD NA SALITÁNG PILIPINO (TAGALOG). ISÚLAT ANG MGA SALITÁNG TAGALOG SA MAKÍTID NA PAPÉL NA MAY TUSOK (⟶) SA DÚLO. ILAGÁY ANG MGA MAKIKÍTID NA PAPEL SA BALANGKÁS AYON SA DIREKSYÓN NG "WASTÓNG" ASAL.

*MANO PO
*MAGANDÁNG UMAGA PO
*TATAY
*NANAY
*KUYA
*ATE
*UTANG NA LOÓB
*PAKÍKISÁMA
*HIYÂ
*SALAMAT PO

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FAMILY ROLES--WHO DOES WHAT?

THE TASK:

ARRANGE A DIAGRAM OF THE MEMBERS OF YOUR FAMILY (OR ANOTHER FAMILY) ON A SHEET OF PAPER (USE YOUR FAMILY-ROLES-CUTOUTS).

WRITE SHORT STATEMENTS ON STRIPS OF PAPER OF THINGS ABOUT FAMILY LIFE THAT INTEREST YOU AND PUT THEM ON YOUR DIAGRAM. FOR EXAMPLE, YOU MIGHT MAKE STRIPS OF PAPER THAT SAY WHO IN THE FAMILY.....

← FIGHTS WITH →	← COMPETES WITH →
← DOESN'T UNDERSTAND →	← SHARE SECRETS →
← "SPECIAL FRIENDS" →	← TRIES TO CONTROL →
← HELPS →	← CRITICIZES →
← ? ? ? →	← COOPERATES WITH →

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ANG GINAGAMPANAN SA PAMILYA--
ANO ANG GINAGAMPANAN NG BAWA'T ISA?

ANG GAWAIN:

GUMAWÂ NG ISANG BALANGKÁS NG MGA MIYÉMBRO NG INYÓNG PAMÍLYA (O NG IBÁNG PAMÍLYA) SA ISÁNG PAPÉL (GAMÍTIN ANG GUPÍT NA LARÁWAN ÚKOL SA GINÁGAMPANÁN SA PAMÍLYA).

SUMÚLAT NG MAÍIKLÍNG PANGUNGÚSAP SA MAKÍTID NA PAPEL TUNGKÓL SA BAHÁGI NG BÚHAY NG INYÓNG PAMÍLYA NG IYÓNG KINAWÍWILÍHAN AT ILAGÁY SA BALANGKÁS. HALIMBÁWA, MAAÁRI MONG ISÚLAT SA MAKÍTID NA PAPÉL KUNG SÍNO SA PAMÍLYA ANG.....

← NAKIKIPAG-AWAY KAY →	← NAKIKIPAGKUMPITENSIYA KAY →
← HINDI NAKAUUNAWA →	← KALIHIMAN NI →
← MAGKAIBIGAN →	← NAKIKIALAM KAY →
← TUMUTULONG KAY →	← PUMIPINTAS KAY →
← ? ? ? →	← NAKIKISAMA KAY →

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FAMILY ROLES--WHO DECIDES?

THE TASK:

ARRANGE A DIAGRAM OF THE MEMBERS OF YOUR FAMILY (OR SOME OTHER FAMILY) ON A SHEET OF PAPER (USE YOUR FAMILY-ROLES-CUTOUTS). WRITE THE FOLLOWING FAMILY DECISIONS ON STRIPS OF PAPER. PUT AN ARROW (—>) AT ONE END OF EACH STRIP. PUT THE STRIPS ON THE DIAGRAM TO SHOW, "WHO DECIDES.....?"

*WHAT MOVIE THE KIDS YOUR AGE MAY GO TO
*HOW MUCH TO SPEND ON BIRTHDAY PRESENTS
*WHERE TO GO ON THE FAMILY VACATION TRIP
*WHO THE FAMILY TEENAGERS MAY DATE
*WHERE THE CHILDREN WILL GO TO SCHOOL
*WHO WILL SETTLE ARGUMENTS BETWEEN FAMILY MEMBERS
*WHICH CHILDREN WILL DO VARIOUS HOUSEHOLD CHORES
*WHAT TV PROGRAMS TO WATCH
*OTHER THINGS YOU CAN THINK OF

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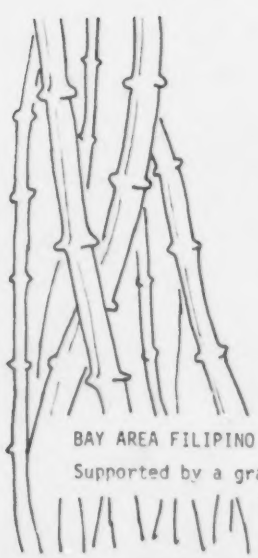
ANG GINAGAMPANAN SA PAMILYA--
SINO ANG NAGPAPASIYA?

ANG GAWAIN:

GUMAWÂ NG ISÁNG BALANGKÁS NG MGA MIYÉMBRO NG INYONG PAMÍLYA (O NG IBANG PAMÍLYA) SA ISANG PAPÉL (GAMÍTIN ANG GUPÍT NA LARÁWAN ÚKOL SA GINÁGAMPANÁN SA PAMÍLYA). ISÚLAT SA MAKÍTID NA PAPÉL ANG MGA SUMÚSUNÓD NA KAPASIYAHÁN SA PAMÍLYA. LAGYÁN NG TUSOK (—>) ANG BAWA'T DÚLO NG PAPÉL. ILAGÁY ANG MAKÍTID NA PAPÉL SA BALANGKÁS NA NAGPÁPAKÍTA KUNG "SINO ANG NAGPÁPASIYÁ.....?"

*KUNG ANÓNG PELÍKULA ANG MAAÁRING PANOÓRIN NG MGA BÁTANG NASA IYONG GÚLANG
*KUNG MAGKÁNO ANG DÁPAT GASTAHÍN SA REGÁLO PARA SA KAARAWÁN
*KUNG SAÁN DÁPAT MAGBAKASYÓN ANG PAMÍLYA
*KUNG SÍNO ANG MAAÁRING ISÁMA SA TIPÁNAN NG MGA TÍN-EDYER SA PAMÍLYA
*KUNG SAÁNG PÁARALÁN MAG-AÁRAL ANG MGA BÁTA
*KUNG SÍNO ANG MAG-AÁYOS NG GULÓ O DÎ-PAGKAKÁSUNDÔ SA PAMÍLYA
*KUNG SÍNO SA MGA ANÁK ANG GÁGAWÂ NG IBÁ'T-IBÁNG GAWÁING-BÁHAY
*KUNG ANÓNG PALABÁS SA TV ANG DÁPAT PANUÓRIN
*AT IBA PANG BÁGAY NA MAIÍSIP MO



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FAMILY SIZE

THE TASK:

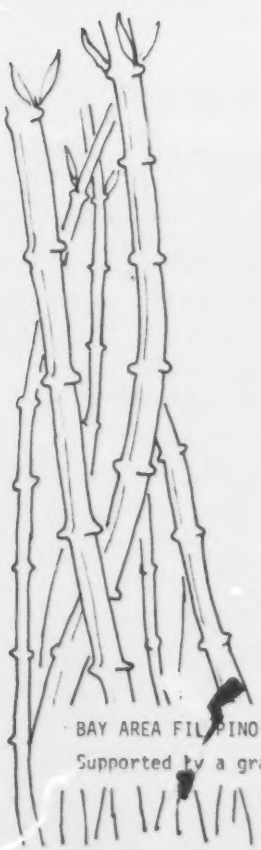
COLLECT INFORMATION SO THAT YOU CAN COMPARE THE AVERAGE FAMILY SIZE OF THE DIFFERENT ETHNIC GROUPS:

FILIPINO-AMERICANS
FILIPINOS IN THE PHILIPPINES
OTHER ETHNIC GROUPS IN THE U.S.A.

WHY DO DIFFERENT PEOPLE HAVE FAMILIES OF DIFFERENT SIZES?

DOING MORE:

CAN YOU FIND OUT IF THERE ARE DIFFERENCES IN THE NUMBER OF CHILDREN EXPECTED BY STUDENTS OF DIFFERENT ETHNIC GROUPS?



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LAKI NG PAMILYA

ANG GAWAIN:

MAGTÍPON NG IMPORMASYÓN UPANG MAIPAGHÁHAMBÍNG MO ANG KARANÍWANG LAKÍ NG PAMÍLYA NG IBA'T-IBANG LÁHI:

PILIPINO-AMERIKANO
MGA PILIPINO SA PILIPINAS
IBANG MGA LAHI SA AMERIKA

BÁKIT IBA'T-IBA ANG LAKÍ NG PAMILYA NG IBA'T-IBANG LÁHI?

DAGDÁG NA GAWAIN:

ALAMÍN KUNG MAY PAGKAKÁIBÁ ANG BÍLANG NG MGA ANÁK NA INÁASÁHAN NG MGA MAG-AARÁL NG IBA'T-IBANG LÁHI.

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"GO-BETWEENS"

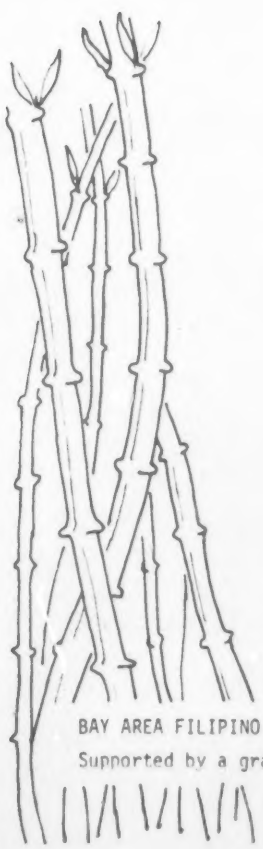
The Task:

TALK WITH SOME FILIPINOS WHO ARE FAMILIAR WITH THE "GO-BETWEEN" SYSTEM OF SETTLING DISPUTES BETWEEN PEOPLE AND FIND OUT HOW IT WORKS.

WRITE A SHORT PLAY ABOUT AN ARGUMENT BETWEEN TWO PEOPLE AND SHOW HOW THE "GO-BETWEEN" HELPS SOLVE THE PROBLEM. YOU CAN GET OTHER STUDENTS TO ROLE-PLAY THE SITUATION.

DOING MORE:

DISCUSS THE "GO-BETWEEN" SYSTEM WITH PERSONS WHO ARE FAMILIAR WITH HOW IT WORKS IN THE PHILIPPINES.



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"MGA TAGAPAMAGITAN"

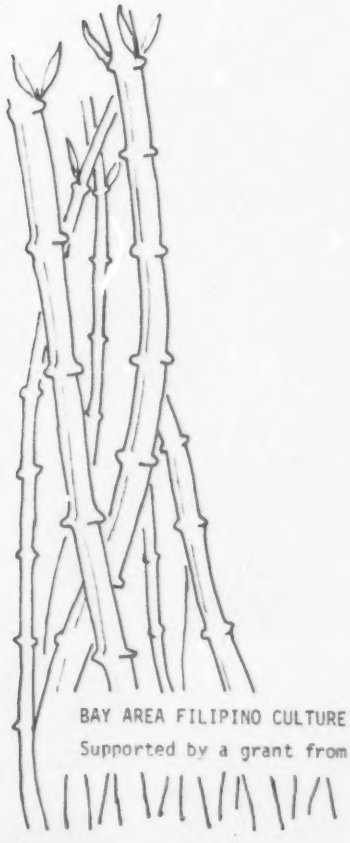
ANG GAWAIN:

KAUSÁPIN ANG ILÁNG PILIPINO NA NAKAÁALÁM NG PARAÁN NG "TAGAPAMAGÍTAN" AT ALAMÍN KUNG PAÁNO ITO NAGÁGAWÂ.

SUMÚLAT NG ISÁNG MAIKLÍNG DULÂ TUNGKÓL SA PAGTATÁLO NG DALAWÁNG TAO AT IPAKÍTA KUNG PAÁNO NALÚLUTÁS NG "TAGAPAMAGÍTAN" ANG SÚLIRANÍN. MAAÁRI KANG HUMINGÎ NG TULONG SA IYONG MGA KAMAG-ARÁL UPANG MAISADULÂ ITO.

DAGDÁG NA GAWAIN:

KAUSÁPIN ANG ILÁNG TÁONG NAKAÁALÁM NG PARAÁN NG "TAGAPAMAGÍTAN" AT KUNG PAÁNO ITONG GINÁGAWÂ SA PILIPINAS.



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GODPARENTS

THE TASK:

INTERVIEW FILIPINOS AND NON-FILIPINOS WHO ARE GODPARENTS (YOU MIGHT WANT TO TAPE RECORD THE INTERVIEWS). ASK ABOUT THE DUTIES AND RESPONISIBILITIES OF GODPARENTS TO THEIR GODCHILDREN.

ARE THERE DIFFERENCES BETWEEN FILIPINOS AND NON-FILIPINOS IN THEIR IDEAS ABOUT THE RESPONSIBILITIES OF GODPARENTS?

DOING MORE:

TRY TO FIND OUT IF PEOPLE WHO WERE RAISED IN THE PHILIPPINES HAVE DIFFERENT IDEAS ABOUT BEING GODPARENTS THAN FILIPINOS WHO HAVE GROWN UP IN THE U.S.

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MGA NINONG AT NINANG

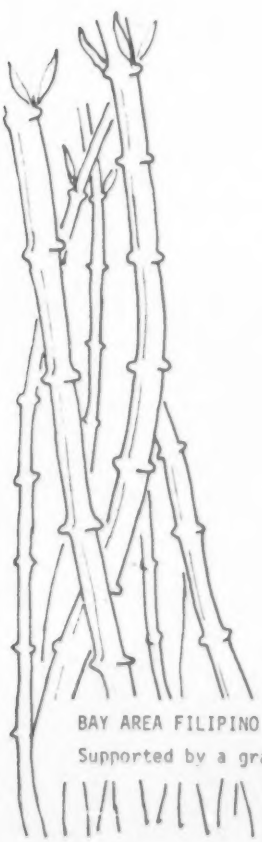
ANG GAWAIN:

KAPANAYAMÍN ANG ILÁNG NÍNONG AT NÍNANG NA PILIPINO AT DI-PILIPINO (MAAÁRING ILAGÁY SA TAPE ANG PANAYÁM). ITANÓNG SÁ KANILÁ KUNG ANO ANG MGA TUNGKÚLIN AT PANÁNAGÚTAN NILA SA KANILÁNG MGA INÁANÁK.

MAYROÓN BANG PAGKAKÁIBÁ ANG MGA PALAGÁY NG PILIPINO AT DI-PILIPINO TUNGKÓL SA PANÁNAGÚTAN NG MGA NÍNONG AT NÍNANG?

DAGDÁG NA GAWAIN:

SIKÁPING ALAMÍN KUNG ANG MGA TÁONG LUMAKÍ SA PILIPINAS AY MAY IBÁNG PALAGÁY SA PAGÍGING NÍNONG O NÍNANG KÁYSA MGA PILIPINONG LUMAKÍ DITO SA AMERIKA.



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GRANDPARENTS

THE TASK:

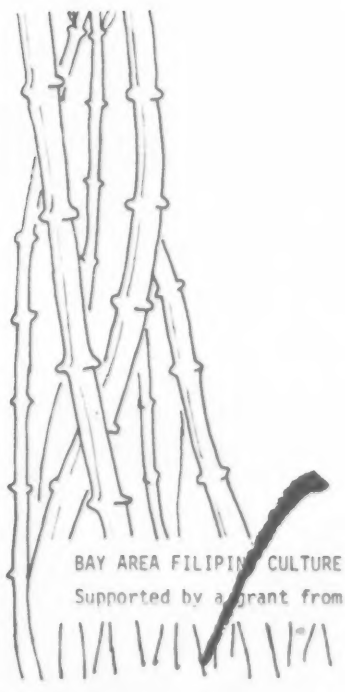
INVITE SOME FILIPINO GRANDPARENTS TO VISIT YOUR CLASS AND SPEAK ABOUT THE DUTIES AND PRIVILEGES OF GRANDFATHERS AND GRANDMOTHERS IN THE FILIPINO FAMILY. STUDENTS FROM NON-FILIPINO FAMILIES CAN PROVIDE INFORMATION ABOUT THEIR GRANDPARENTS' DUTIES AND PRIVILEGES.

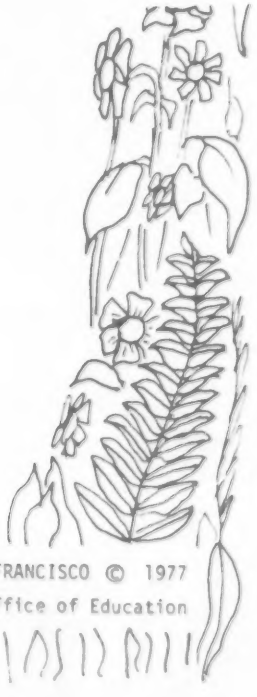
DISCUSS HOW DIFFERENT ETHNIC GROUPS HAVE DIFFERENT ROLES FOR GRANDPARENTS.

DOING MORE:

INVESTIGATE HOW FILIPINOS WHO WERE RAISED IN THE PHILIPPINES COMPARE WITH FILIPINOS WHO HAVE BEEN RAISED IN THE U.S. WITH REGARDS TO THEIR IDEAS ABOUT THE "PROPER" ROLE OF GRANDFATHERS AND GRANDMOTHERS.

ASK THEM TO DO THE TASK CALLED "FAMILY ROLES--'PROPER' BEHAVIOR."





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MGA LOLO AT LOLA

ANG GAWAIN:

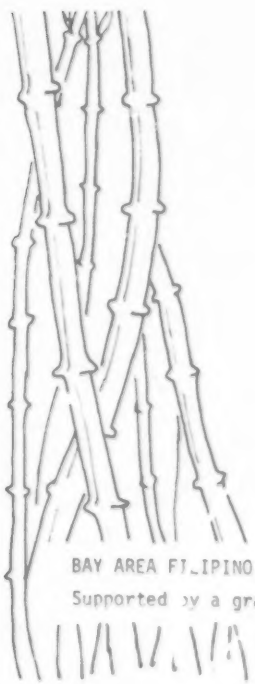
ANYAYÁHAN ANG ILÁNG LÓLO O LÓLANG PILIPINO SA INYÓNG KLASE UPANG MAGSALITÂ TUNGKÓL SA MGA TUNGKÚLIN AT KARAPATÁN NILA SA PAMÍLYANG PILIPINO. ANG MGA MAG-AARÁL NA DI-PILIPINO AY MAAÁRING MAGBIGÁY NG IMPORMASYÓN TUNGKÓL NAMAN SA MGA TUNGKÚLIN AT KARAPATÁN NG KANILÁNG MGA LÓLO AT LÓLA.

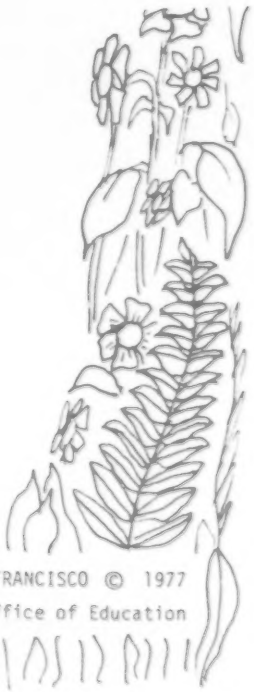
PAG-USÁPAN ANG PAGKAKÁIBÁ NG TUNGKÚLIN NG LÓLO AT LÓLA SA IBA'T-IBANG LÁHI.

DAGDÁG NA GAWAIN:

ALAMÍN ANG KAIBHÁN NG PALAGÁY NG MGA PILIPINONG LUMAKÍ SA PILIPINAS AT NG MGA PILIPINONG LUMAKÍ SA AMERIKA TUNGKÓL SA PALAGÁY NILA SA "WASTÓNG" TUNGKÚLIN NG MGA LÓLO AT LÓLA.

IPAGAWÂ RIN SA KANILA ANG GAWAING TUNGKÓL SA "ANG GINÁGAMPANÁN SA PAMÍLYA--'WASTÓNG' ASAL."





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HOW DO YOU FEEL?

THE TASK:

SHOW THE PICTURES FROM THE ENVELOPE LABELED "HOW DO YOU FEEL?" TO FILIPINO AND NON-FILIPINO STUDENTS. ASK THEM THE QUESTIONS THAT ARE ON THE BACK OF THE CARDS.

COMPARE THE ANSWERS THAT DIFFERENT STUDENTS GIVE. DO FILIPINOS TALK MORE ABOUT FEELINGS OF "SHAME" OR "GUILT" (THE TAGALOG WORD "HIYA" MAY BE MENTIONED) OR OF "PRIDE" OR "SELF-ESTEEM" (THE TAGALOG "AMOR PROPIO") THAN THE NON-FILIPINOS?

DOING MORE:

YOU MIGHT WANT TO INTERVIEW PEOPLE ABOUT OTHER SITUATIONS USING DRAWINGS OR PICTURES YOU PREPARE YOURSELF.

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ANO ANG IYONG PAKIRAMDAM?

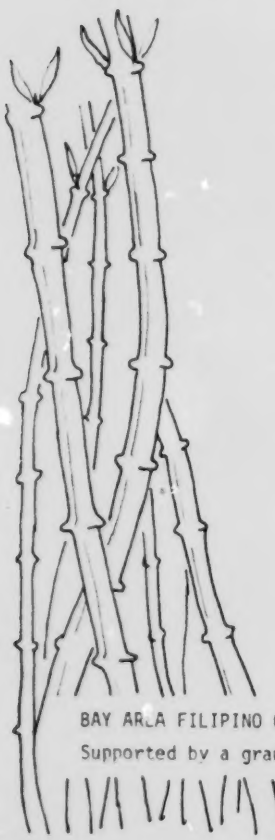
ANG GAWAIN:

IPAKÍTA SA MGA MAG-AARÁL NA PILIPINO AT DI-PILIPINO ANG MGA LARÁWAN SA SÓBRENG MAY TATÁK "ANO ANG IYONG PAKIRAMDÁM?" ITANÓNG SA KANILA ANG NÁSA LIKÓD NG MGA KARD.

IPAGHAMBÍNG ANG MGA SAGÓT NA IBINIGÁY NG IBA'T-IBANG MAG-AARÁL. HIGÍT BANG NAPÁPAG-USÁPAN NG MGA PILIPINO ANG MGA DAMDÁMING "HIYÂ," "KASALÁNAN," "PAGMÁMALAKÍ," O "PAGPÚRI SA SARÍLI" (O "AMÓR PRÓPIO") KAYSA MGA DI-PILIPINO?

DAGDÁG NA GAWAIN:

MAAÁRI MONG GAMÍTIN ANG MGA LARÁWAN NG IBA'T-IBANG KALAGÁYAN NA IYONG HINANDÂ O GINUPÍT SA PAKÍKIPAGPANAYÁM SA MGA TAO.



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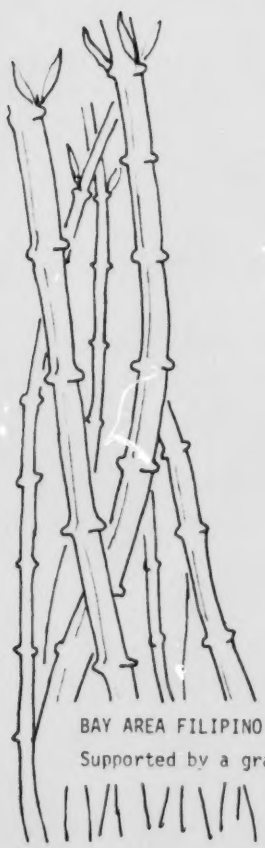
HOW IMPORTANT IS SCHOOL?

THE TASK:

FIND OUT FROM FILIPINO PARENTS IN YOUR COMMUNITY HOW THEY FEEL ABOUT THE IMPORTANCE OF SCHOOL FOR THEIR CHILDREN. YOU MIGHT WANT TO TAPE RECORD THEIR ANSWERS AND SHARE THAT INFORMATION WITH OTHER STUDENTS. DO FILIPINO PARENTS FEEL ANY DIFFERENTLY ABOUT THE IMPORTANCE OF SCHOOL FOR THEIR SONS THAN THEY DO FOR THEIR DAUGHTERS?

DOING MORE:

INTERVIEW THE PARENTS OF NON-FILIPINO STUDENTS. SEE IF THERE IS ANY DIFFERENCE IN THE WAY THEY FEEL ABOUT SCHOOL FOR THEIR SONS AND DAUGHTERS.



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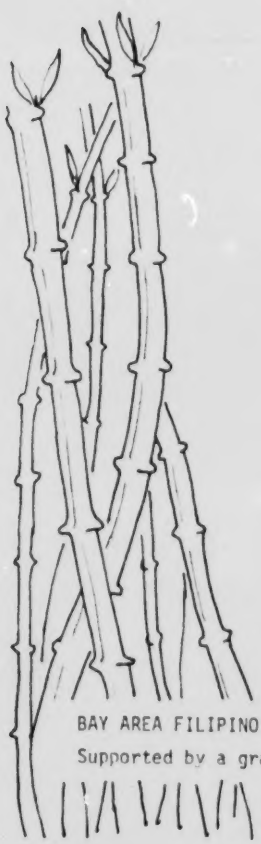
GAANO KAHALAGA ANG PAARALAN?

ANG GAWAIN:

ALAMÍN SA MGA MAGÚLANG NA PILIPINO SA IYONG KOMUNIDÁD KUNG ANÓ ANG KANILÁNG PALAGÁY TUNGKÓL SA KAHALAGÁHAN NG PÁARALÁN PARA SA KANILÁNG MGA ANÁK. MAAÁRI MONG ILAGÁY SA TAPE ANG KANILÁNG SAGÓT AT IBAHÁGI ANG IYONG KAALÁMAN SA IBANG MAG-AARÁL. MAGKAIBÁ BA ANG PALAGÁY NG MGA MAGÚLANG NA PILIPINO TUNGKÓL SA KAHALAGÁHAN NG PÁARALÁN PARA SA KANILÁNG ANÁK NA LALÁKI AT SA ANÁK NILÁNG BABÁE?

DAGDÁG NA GAWAIN:

KAPANAYAMÍN ANG MGA MAGÚLANG NG MAG-AARÁL NA DI-PILIPINO. ALAMÍN KUNG MAY PAGKAKÁIBÁ ANG KANILÁNG PALAGÁY TUNGKÓL SA PÁARALÁN PARA SA KANILÁNG ANÁK NA LALÁKI AT SA ANÁK NA BABÁE?



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INTERCULTURAL DATING

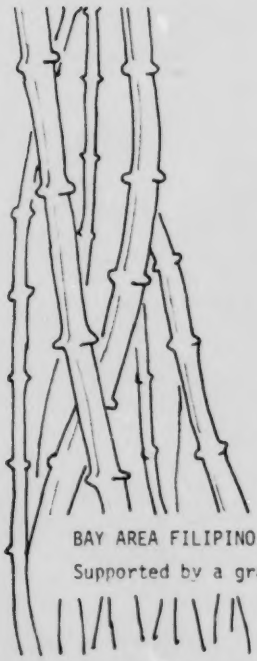
The Task:

INTERVIEW FILIPINOS AND NON-FILIPINOS ABOUT THEIR FEELINGS TOWARD DATING BETWEEN BOYS AND GIRLS OF DIFFERENT ETHNIC GROUPS OR OF DIFFERENT RACES. COMPARE THE ATTITUDES OF THE FOLLOWING GROUPS:

- FILIPINOS VS. NON-FILIPINOS
- FILIPINOS RAISED IN THE PHILIPPINES VS. FILIPINOS RAISED IN THE UNITED STATES
- WHITES VS. NON-WHITES; WHITES VS. BLACKS; WHITES VS. ASIANS
- OTHER GROUPS THAT YOU CAN THINK OF

DOING MORE:

PREPARE A SUMMARY OF THE ANSWERS THAT YOU GET IN YOUR INTERVIEWS AND SHARE IT WITH OTHER STUDENTS WHO CHOSE THIS ACTIVITY. WORK WITH THE OTHER STUDENTS AND PREPARE A REPORT OR A DISPLAY THAT SHOWS WHAT YOU LEARNED ABOUT ATTITUDES TOWARD INTERCULTURAL DATING.



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PAKIKIPAGTIPANAN SA IBANG LAHI

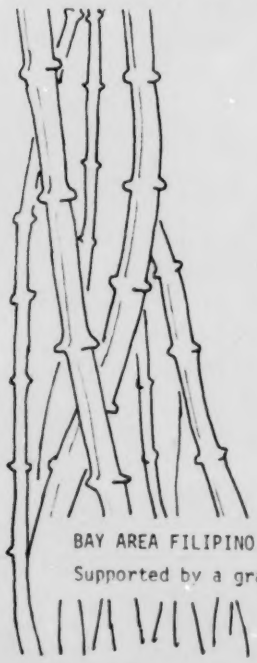
ANG GAWAIN:

KAPANAYAMÍN ANG ILANG PILIPINO AT DI-PILIPINO TUNGKÓL SA KANILÁNG DAMDÁMIN SA TIPÁNAN NG BATANG LALAKI AT BATANG BABAE NG IBA'T-IBANG BANSÂ O LÁHI. IPAGHAMBÍNG ANG PALAGÁY NG MGA SUMÚSUNÓD NA GRÚPO:

PILIPINO LABAN SA DI-PILIPINO
PILIPINONG LUMAKÍ SA PILIPINAS LABAN SA PILIPINONG LUMAKÍ SA AMERIKA
MGA PUTÎ LABAN SA DÎ-PUTÎ; PUTÎ LABAN SA ITÍM; PUTÎ LABAN SA MGA ASYÁNO
IBA PANG GRÚPONG IYONG MAIÍSIP

DAGDÁG NA GAWAIN:

SUMÚLAT NG ISANG BUÓD NG MGA KASAGÚTANG IYONG NATÍPON SA PAKÍKI-PAGPANAYÁM AT IBAHÁGI SA IYONG MGA KAMAG-ARÁL NA PUMÍLI RIN NG GAWÁING ITO. MAGTULUNGÁN KAYO SA PAGHÁHANDÂ NG ISANG REPORT O PAGTATANGHÁL NA MAGLÁLARÁWAN KUNG ANO ANG INYONG NATUTÚNAN SA PAKÍKIPAGTIPÁNAN SA IBANG LAHI.



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MULTIPLE GENERATIONS

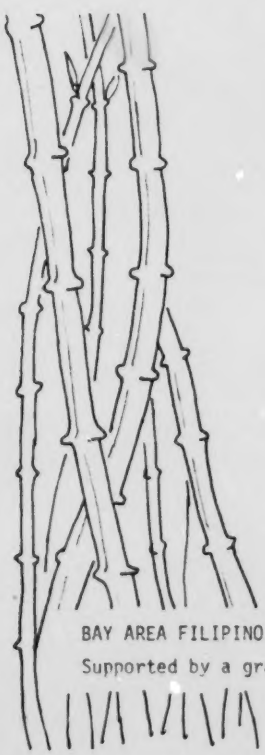
THE TASK:

TAKE A PICTURE THAT SHOWS "MULTIPLE GENERATIONS" (A FAMILY WITH CHILDREN, PARENTS, AND GRANDPARENTS--AND PERHAPS EVEN GREAT-GRANDPARENTS!) IN ONE HOME. CAN YOU TAKE A PICTURE THAT SHOWS HOW HAVING THREE GENERATIONS IS "BETTER THAN" OR "NOT AS GOOD AS" SMALLER FAMILIES?

DISCUSS WITH OTHER STUDENTS THE ADVANTAGES AND DISADVANTAGES OF HAVING THREE GENERATIONS OF FAMILY MEMBERS IN THE HOME.

DOING MORE:

INTERVIEW (OR INVITE TO VISIT YOUR CLASS) SOMEONE WHO HAS LIVED IN A HOUSEHOLD WITH MULTIPLE GENERATIONS. ASK THE PERSON TO TELL ABOUT FAMILY LIFE IN A HOME WITH SEVERAL DIFFERENT FAMILY GROUPS.



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ANG TATLONG SALINLAHI

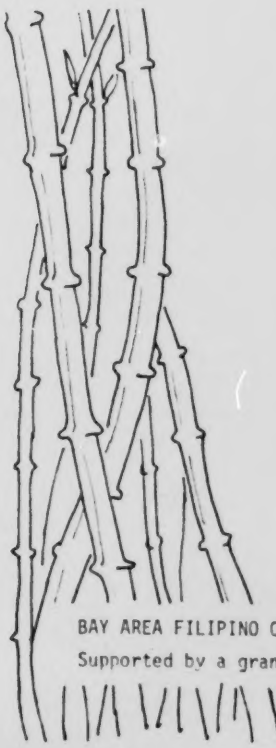
ANG GAWAIN:

KUMÚHA NG LARÁWAN NA NAGPÁPAKÍTA NG "TATLÓNG SALINLÁHI" (ISANG PAMÍLYANG MAY MGA ANÁK, MAGÚLANG, LÓLO AT LÓLA--AT MAAÁRING MAY LÓLO AT LÓLA SA TÚHOD PA!) SA ISANG TAHÁNAN. MAIPAKIKÍTA MO BA SA PAMÁMAGÍTAN NG PAGKÚHA NG LARÁWAN NA ANG TATLÓNG SALINLÁHI AY "MAS MABÚTI" O "DÎ-KASINGBÚTI" NG MALIÍT NA PAMÍLYA?

MAKIPAG-ÚSAP KA SA IBANG MGA MAG-AARÁL TUNGKÓL SA KABUTÍHAN AT KASAMAÁN NG PAGKÁKAROÓN NG TATLÓNG SALINLÁHI SA ISANG PAMAMÁHAY.

DAGDÁG NA GAWAIN:

KAPANAYAMÍN (O ANYAYÁHAN SA IYONG KLASE) ANG ISANG TÁONG NANIRÁHAN MINSAN SA ISANG TAHÁNANG MAY TATLÓNG SALINLÁHI. IHILÍNG SA KANYA NA PAG-USÁPAN ANG MGA NARANÁSAN NIYA SA PAMAMÁHAY NA MAY IBA'T-IBANG GRÚPO NG PAMILYA.



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OVERSEAS RELATIVES

THE TASK:

COLLECT INFORMATION FROM THE STUDENTS IN YOUR CLASS ABOUT THEIR RELATIVES WHO LIVE OUTSIDE THE UNITED STATES.

CAN YOU THINK OF WAYS TO DISPLAY THE INFORMATION THAT YOU COME UP WITH? MAPS, PERHAPS? OR FAMILY DIAGRAMS?

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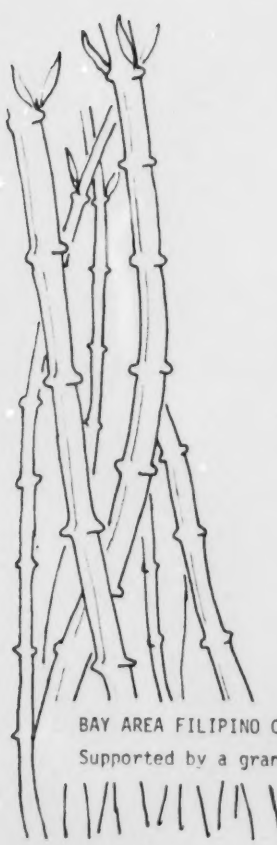
MGA KAMAG-ANAK NA NASA IBANG BANSA

ANG GAWAIN:

MAGTÍPON NG IMPORMASYÓN TUNGKÓL SA MGA KAMAG-ÁNAK NG IYONG MGA KAMAG-ARÁL NA HINDI NANÍNIRÁHAN SA AMERIKA.

MAKAIÍSIP KA BA NG PARAÁN UPANG MAIPAKÍTA ANG IMPORMASYÓNG IYONG NATÍPON? MGA MÁPA KAYÂ? O MGA BALANGKÁS NG PAMILYA?



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RELIGIOUS PRACTICES

THE TASK:

TAKE SOME PICTURES OF TRADITIONAL FILIPINO RELIGIOUS CEREMONIES. INCLUDE THE CLOTHING WORN BY THE PEOPLE, THEIR RITUALS, AND SO FORTH. TAKE PICTURES OF OTHER TRADITIONAL U.S. RELIGIOUS CEREMONIES--CATHOLICS, PROTESTANTS, JEWISH, OR OTHERS. DISPLAY THE PICTURES ON A BULLETIN BOARD OR A POSTER. WRITE ON THE POSTER WHAT ACTIVITY IS SHOWN IN EACH PICTURE.

DISCUSS HOW RELIGIOUS PRACTICES IN THE PHILIPPINES ARE ALIKE AND HOW THEY ARE DIFFERENT THAN PRACTICES IN THE U.S.

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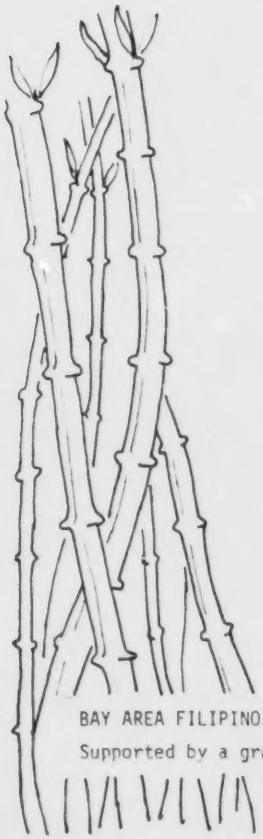
MGA KAUGALIAN SA RELIHIYON

ANG GAWAIN:

KUMÚHA NG MGA LARAWAN NG MGA KATUTÚBONG SEREMÓNYANG MAKARELIHIYÓN. ISÁLI RITO ANG PANANAMÍT NG TAO, ANG KANILANG SEREMÓNYA, AT IBA PA. KUMÚHA RIN NG MGA LARAWAN NG IBA'T-IBANG SEREMÓNYANG MAKA-RELIHIYÓN SA AMERIKA--MGA KATÓLIKO, PROTESTÁNTE, JEWISH, AT IBA PA. ILAGÁY ANG MGA LARAWAN SA BULITIN BORD O SA PÓSTER. ISÚLAT SA POSTER KUNG ANÓNG GAWÁIN ANG INILÁLARÁWAN SA BAWA'T LITRÁTO.

PAG-USÁPAN ANG PAGKÁKATÚLAD AT PAGKÁKAIBÁ NG MGA KAUGALÍANG MAKA-RELIHIYÓN SA PILIPINAS AT SA AMERIKA.



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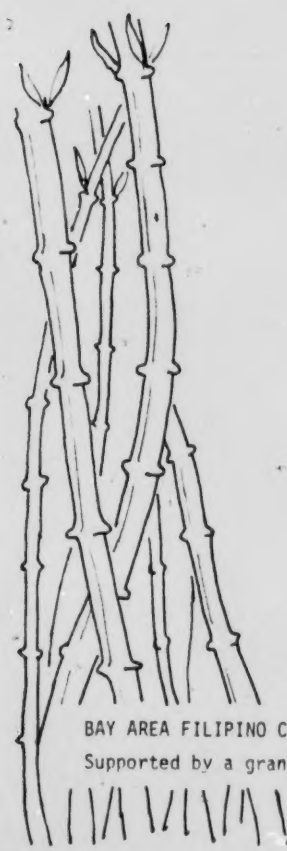
THE DATING GAME

THE TASK:

INVESTIGATE HOW FILIPINOS AND NON-FILIPINOS FEEL ABOUT THE "RULES" FOR DATING. TALK WITH A VARIETY OF PEOPLE--OLD AND YOUNG, RAISED IN THE PHILIPPINES AND RAISED IN THE U.S., MEN AND WOMEN, BOYS AND GIRLS--TO COLLECT INFORMATION. THEN PREPARE A PLAY THAT DRAMATIZES A PROBLEM SITUATION THAT A YOUNG FILIPINO-AMERICAN MIGHT HAVE WHEN HE OR SHE WANTS TO GO OUT ON A DATE. WORK WITH SOME OTHER STUDENTS TO PREPARE THE PLAY AND THEN EITHER PRESENT IT TO YOUR CLASS OR TAPE RECORD IT FOR OTHERS TO LISTEN TO.



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ANG TIPANAN

ANG GAWAIN:

MAG-USÍSA KUNG ANO ANG PAKIRAMDÁM NG MGA PILIPINO AT DI-PILIPINO TUNGKÓL SA MGA "TUNTÚNIN" SA PAKÍKIPAGTIPANÁN. MAKIPAG-ÚSAP SA IBA'T-IBANG TAO--MATANDÂ AT BATA, LUMAKÍ SA PILIPINAS AT LUMAKÍ DITO SA AMERIKA, LALÁKI AT BABÁE, BATANG LALÁKI AT BATANG BABÁE --AT TIPÚNIN ANG MGA IMPORMASYÓN. PAGKATÁPOS, SUMÚLAT NG ISANG DULÂ NA IPINAKIKÍTA ANG MGA SÚLIRANÍN NG ISANG PILIPINO-AMERIKANO (MAGÍNG LALÁKI MAN O BABÁE) NA MAAÁRING MANGYÁRI SA PAKÍKIPAG-TIPANÁN. MAKIPAGTULUNGÁN SA IBANG MAG-AARÁL SA PAGHÁHANDÂ NG DULÂ AT MAAÁRI NINYONG ISADULÂ SA LOOB NG KLASE O ILAGÁY SA TAPE PARA MAPAKINGGÁN NG IBA.

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USING THE CLASS CAMERA

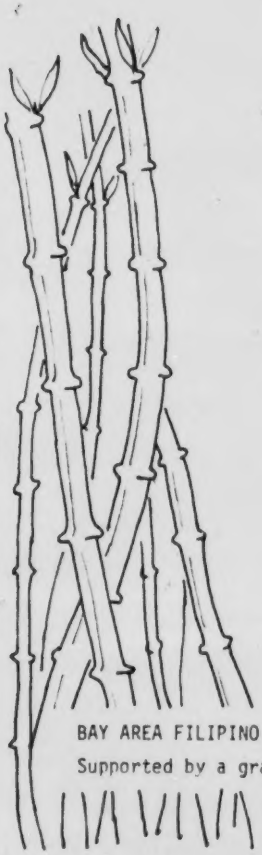
THE TASK:

WORK OUT A PLAN FOR SHARING THE BAFCEP CAMERA AMONG ALL STUDENTS WHO WANT TO DO THE TAKE-A-PICTURE ACTIVITIES. WRITE THE RULES ON A POSTER SO THAT EVERYONE WILL BE ABLE TO LEARN THE RULES.

CAN EVERYONE AGREE ON HOW TO SHARE THE FILM?

CAN SOME STUDENTS USE OTHER CAMERAS TO DO THE TAKE-A-PICTURE ACTIVITIES?

CAN YOU AGREE ON WAYS TO GET MORE FILM FOR INDIVIDUAL AND GROUP PROJECTS?



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ANG PAGGAMIT NG KAMERA NG KLASE

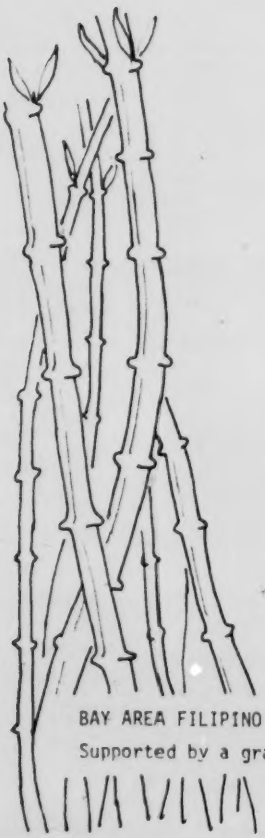
ANG GAWAIN:

MAKIPAG-ÁYOS SA IYONG MGA KAMAG-ARÁL SA PAGGÁMIT NG KÁMERA NG BAFCEP PARA SA MGA GAWÁING MANGÁNGAILÁNGAN NG PAGKÚHA NG LARAWAN. ISÚLAT ANG MGA ALITUNTÚNIN SA PÓSTER UPANG MALÁMAN NG LAHAT ANG MGA ITO.

MAGKAKÁISÁ KAYA ANG LAHÁT SA PAGGÁMIT NG PILM?

MAAÁRI BANG GUMÁMIT NG IBÁNG KÁMERA ANG IBÁNG MAG-AARÁL SA PAGGAWÂ NG MGA GAWÁING MANGÁNGAILÁNGAN NG KÁMERA?

MAKAIÍSIP KAYA KAYO NG PARAÁN KUNG PAANONG MAKAKUKÚHA NG MAS MARAMING PILM PARA SA MGA SARÍLING GAWAIN AT MGA GAWAIN NG GRÚPO?



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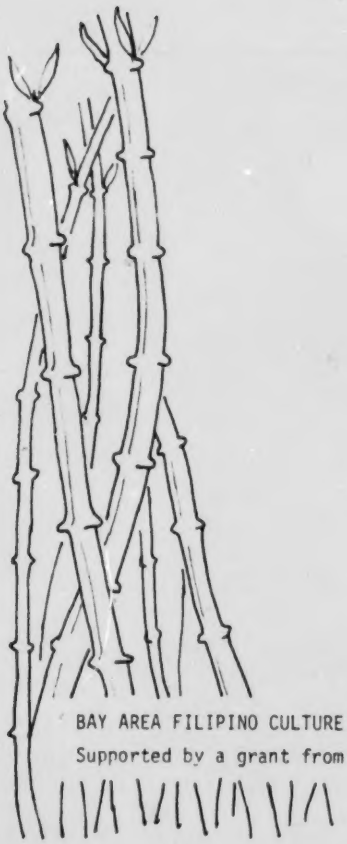
WRITE YOUR OWN ACTIVITY

THE TASK:

PICK OUT SOME ASPECT OF FAMILY LIFE THAT INTERESTS YOU. WRITE A TASK CARD THAT TELLS WHAT YOU WILL BE DOING TO FIND OUT MORE ABOUT IT.

SHARE YOUR EXPERIENCE WITH OTHERS.



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SUMULAT NG IYONG SARILING GAWAIN

ANG GAWAIN:

PUMÍLI KA NG IBÁNG ANYÔ NG BÚHAY NG ISANG PAMÍLYA NA IYONG KAWÍWILÍHAN. GUMAWÂ NG ISÁNG GAWÁING KARD NA NAGSASÁBI KUNG ANÓ ANG IYONG GAGAWÍN SA PAG-ÁRAL NG ANYÓNG ITÓ.

IBAHÁGI ANG IYÓNG KARANASÁN SA IBÁ.

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ADULTHOOD IN THE PHILIPPINES

The Task:

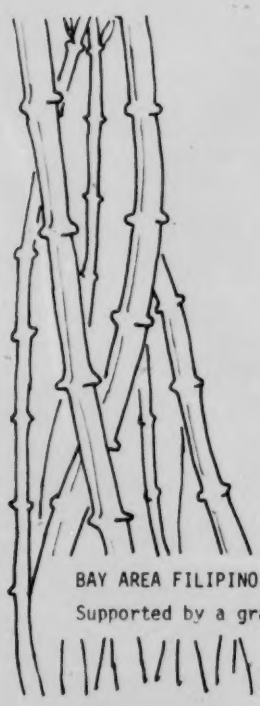
WHEN DOES A YOUNG MAN BECOME AN ADULT? A YOUNG WOMAN? WHEN THEY FINISH HIGH SCHOOL? WHEN THEY GET A JOB? WHEN THEY START COLLEGE? FINISH COLLEGE? GET MARRIED?

CONDUCT SOME INTERVIEWS ABOUT BECOMING AN ADULT IN THE PHILIPPINES OR SOME OTHER COUNTRY. ASK THE PERSON TO TELL ABOUT THE CUSTOMS OF THEIR HOME COUNTRY THAT AFFECT "ADULTHOOD." HOW AND WHEN DO YOUNG PEOPLE BECOME ADULTS?

COMPARE YOUR INTERVIEWS WITH THOSE OF OTHER STUDENTS WHO CHOSE THIS ACTIVITY. DISCUSS HOW BECOMING AN ADULT IS ALIKE AND DIFFERENT IN THE TWO COUNTRIES.

DOING MORE:

PREPARE A TAPE RECORDED REPORT ON "ADULTHOOD IN THE PHILIPPINES." INCLUDE SOME OF THE INTERVIEWS WITH YOUR OWN INFORMATION.



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PAGTUNTONG SA WASTONG GULANG SA PILIPINAS

ANG GAWAIN:

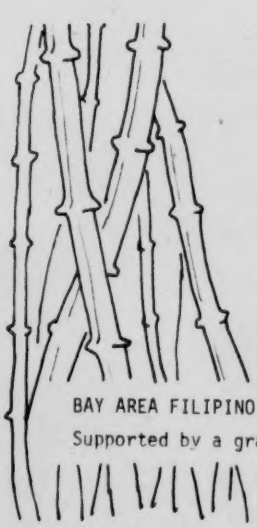
KAILÁN SINASÁBI NA ANG ISANG BINATÍLYO AY MAY SAPÁT NA GÚLANG? ANG ISANG DALAGÍTA? KUNG SILA BA'Y NAKATÁPOS NA NG HÁYSKUL? KUNG SILA AY NAKAPAGTRABÁHO NA? KUNG SILA AY TUMUNTÓNG NA SA KOLÉHIYO? O NAKATÁPOS NA NG PAG-AÁRAL SA KOLÉHIYO? KUNG SILA AY NAG-ASÁWA NA?

MAKIPAGPANAYÁM SA ILÁNG TAO TUNGKÓL SA PAGTUNTÓNG SA WASTÓNG GÚLANG SA PILIPINAS O SA IBÁNG BANSÂ. ITANÓNG SA KANILÁ KUNG ANONG MGA KAUGALÍAN SA KANILANG BANSÂ NAKAÁAPÉKTO SA PAGTUNTÓNG SA WASTÓNG GULANG. PAANO AT KAILÁNG DUMÁRATÍNG SA SAPÁT NA GULANG ANG MGA KABATÁAN?

IPAGHAMBÍNG ANG IYONG GINAWÁNG PAGTÁTANÓNG SA GINAWÂ NG IBANG MGA MAG-AARÁL NA PUMÍLI RIN NG GAWÁING ITO. PAG-USÁPAN ANG PAGKÁKATÚLAD AT PAGKÁKAIBÁ NG PAGTUNTÓNG SA SAPÁT NG GULANG SA DALAWÁNG BANSÂ.

DAGDÁG NA GAWAIN:

MAGHANDÂ NG ISANG <u>REPORT</u> SA <u>TAPE</u> TUNGKÓL SA "PAGTUNTÓNG SA WASTÓNG GÚLANG SA PILIPINAS." ISÁMA RIN DITO ANG ILÁNG BÁGAY NA NÁPAG-ALAMÁN MO SA IYONG PAGTÁTANÓNG.



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FRIENDSHIPS IN THE PHILIPPINES

THE TASK:

DO TEENAGERS IN THE PHILIPPINES CHOOSE THEIR FRIENDS IN THE SAME WAY THAT TEENAGERS IN THE UNITED STATES DO?

CONDUCT SOME INTERVIEWS WITH PERSONS WHO HAVE GROWN UP IN THE PHILIPPINES OR SOME OTHER COUNTRY. ASK THEM TO TELL ABOUT THE WAYS THAT TEENAGERS IN THAT COUNTRY MAKE FRIENDS. ASK THEM TO COMPARE TEENAGE FRIENDSHIPS IN THE PHILIPPINES (OR THE OTHER COUNTRY) AND IN THE UNITED STATES. DO PARENTS HAVE AN EFFECT ON THE CHOICE OF FRIENDS?

COMPARE YOUR TAPE RECORDINGS WITH THOSE OF OTHER STUDENTS WHO DO THIS ACTIVITY. DISCUSS THE RESULTS AND PREPARE A BRIEF REPORT ON THE SIMILARITIES AND DIFFERENCES IN BOTH COUNTRIES.

DOING MORE:

PUT TOGETHER A TAPE RECORDED REPORT ABOUT TEENAGE FRIENDSHIPS IN THE PHILIPPINES OR OTHER COUNTRIES. INCLUDE SOME OF THE BETTER ANSWERS FROM THE INTERVIEWS.

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ANG PAGKAKAIBIGAN SA PILIPINAS

ANG GAWAIN:

ANG MGA TÍN-EDYER BA SA PILIPINAS AY NAMIMÍLI NG KAIBÍGAN TÚLAD DIN NG MGA TÍN-EDYER DITO SA AMERIKA?

MAKIPÁGPANAYÁM SA ILÁNG TÁONG LUMAKÍ SA PILIPINAS O SA IBÁNG BANSÂ. ITANÓNG SA KANILÁ KUNG ANO ANG MGA PARAÁN NG PAGKA-KAIBÍGAN NG MGA TÍN-EDYER SA KANILÁNG BANSÂ. ITANÓNG RIN SA KANILÁ KUNG ANO ANG PAGKÁKATÚLAD O PAGKÁKAIBÁ NG PAGKAKAIBÍGAN SA PILIPINS (O SA IBANG BANSA) AT SA AMERIKA. ANG MGA MAGÚLANG BA AY MAY IMPLUWÉNSIYA SA PAGPÍLI NG KANILÁNG KAIBÍGAN?

IPAGHAMBÍNG ANG IYONG TAPE RECORDING SA RECORDING NG IBANG MAG-AARÁL NA GUMAWÂ RIN NG GAWÁING ITO. PAG-USÁPAN NINYO ANG INYÓNG NÁPAG-ALAMÁN AT MAGHANDÂ NG MAIKLÍNG REPORT TUNGKÓL SA PAGKÁKATÚLAD AT PAGKÁKAIBÁ SA DÁLAWÁNG BANSÂ.

DAGDÁG NA GAWAIN:

GUMAWÂ NG REPORT SA TAPE TUNGKOL SA PAGKÁKAIBÍGAN NG MGA TÍN-EDYER SA PILIPINAS O SA IBANG BANSÂ. ISÁMA RITO ANG MGA MAHUHÚSAY NA SAGÓT NA GÁLING SA IYONG PANAYÁM.

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WHAT'S FUNNY?

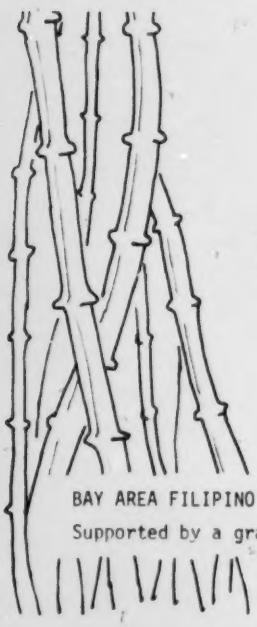
THE TASK:

WHY DO PEOPLE LAUGH IN CERTAIN SOCIAL SITUATIONS? DO YOU THINK THAT FILIPINOS LAUGH AT SOME THINGS WHICH OTHER ETHNIC GROUPS DON'T FIND AMUSING? IS THERE "ETHNIC HUMOR" THAT IS SHARED BY MEMBERS OF AN ETHNIC GROUP?

BRING IN SOME CARTOONS AND JOKES FROM FILIPINO (OR OTHER ETHNIC GROUP) MAGAZINES OR BOOKS. SET UP A DISPLAY OF THE CARTOONS AND JOKES AND DISCUSS THEM. TALK ABOUT THE DIFFERENCES IN "WHAT'S FUNNY?" WITH PEOPLE FROM OTHER ETHNIC GROUPS. TRY TO GET A GOOD IDEA OF WHY YOU THINK SOME THINGS ARE FUNNY AND OTHER PEOPLE DO NOT.

DOING MORE:

INVITE A PERSON WHO GREW UP IN THE PHILIPPINES AND ASK HIM OR HER TO TALK ABOUT FILIPINO HUMOR TO INTERESTED STUDENTS. PREPARE A DISPLAY OR BOOKLET OF JOKES FROM DIFFERENT ETHNIC GROUPS. PREPARE AND ACT OUT SOME SKITS (SHORT PLAYS) THAT DEMONSTRATE ETHNIC HUMOR.



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ANONG NAKATATAWA?

ANG GAWAIN:

BAKIT TUMATÁWA ANG TAO SA IBÁ'T-IBÁNG PAGTITÍPON O KASAYÁHAN? ANG MGA PILIPINO BA'Y NATÁTAWÁ SA MGA BÁGAY NA HINDI NAMÁN NAKATÁTAWÁ PARA SA IBÁNG LÁHI? MAYROÓN BANG TINATÁWAG NA "KATATAWANÁNG PANGLÁHI?"

GUMUPÍT NG LARAWAN SA BABASAHÍNG PILIPINO NA NAGLÁLARÁWAN NG MGA BÍRO O KATATAWANÁN NG MGA PILIPINO (O NG IBANG LÁHI). IPAKÍTA ANG MGA ITO AT PAG-USÁPAN. PAGHAMBINGÍN ANG MGA BÍRO AT KATATAWANÁN NG IBÁ'T-IBÁNG LÁHI AT IPALIWÁNAG KUNG BAKIT ANG MGA BAGAY NA NAKATÁTAWÁ SA ISÁ AY HINDI NAMÁN NAKATÁTAWÁ SA IBA.

DAGDAG NA GAWAIN:

ANYAYÁHAN ANG ISANG TÁONG LAKÍ SA PILIPINAS UPANG MAGSALITÂ TUNGKÓL SA KATATAWANÁNG PILIPINO. MAGHANDÂ AT GUMAWÂ NG ISANG PAGTATANGHÁL O BÚKLET NG MGA KATATAWANÁN SA IBÁ'T-IBÁNG PÁNIG NG MUNDÓ. MAGPALABÁS NG DULÂ-DULÁAN NA MAGLALARÁWAN NG KATATAWANÁN NG LAHI.

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THE YANKEE INFLUENCE IN THE PHILIPPINES

THE TASK:

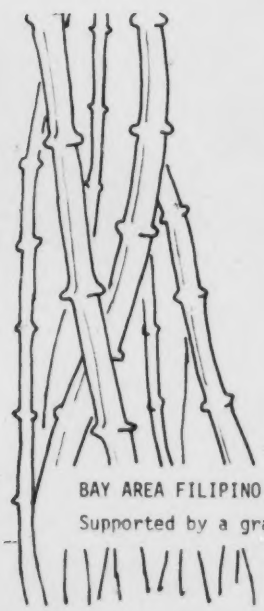
HOW MUCH EFFECT UPON FILIPINO CULTURE CAN YOU TRACE TO INFLUENCES FROM THE U.S.? HOW HAVE AMERICAN CUSTOMS, BUSINESS INTERESTS, MEMBERS OF THE U.S. FORCES, AND SO FORTH AFFECTED LIFE IN THE PHILIPPINES?

THERE ARE MANY WAYS TO INQUIRE INTO THESE QUESTIONS. PICK ONE OF THE FOLLOWING AND SEE HOW MUCH YOU CAN LEARN:

- *INTERVIEW PEOPLE WHO GREW UP IN THE PHILIPPINES
- *READ MAGAZINES AND BOOKS ABOUT LIFE IN THE PHILIPPINES AND LOOK FOR AMERICAN INFLUENCES
- *STUDY THE CLASS SLIDES OF PHILIPPINE LIFE (NUMBERS 1 - 10) AND IDENTIFY U.S. INFLUENCES
- *CONDUCT A PANEL DISCUSSION OF FILIPINO-AMERICANS ABOUT U.S. CULTURAL INFLUENCES

DOING MORE:

PREPARE A SLIDE PRESENTATION ABOUT HOW FILIPINO CULTURE HAS BEEN AFFECTED BY CULTURAL INFLUENCES FROM THE U.S.



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ANG IMPLUWENSIYA NG MGA AMERIKANO SA PILIPINAS

ANG GAWAIN:

GAANO SA KULTURANG PILIPINO ANG NAAPÉKTUHÁN O NAIMPLUWÉNSIYA NG AMERIKA? PAANO NAGKAROÓN NG BÍSA ANG MGA KAUGALIÁNG AMERIKANO, MGA NEGÓSYO, ANG MGA TAÚHAN NG HUKBÓ NG AMERIKA SA BUHAY SA PILIPINAS?

MARAMING PARAÁN ANG MAAARING GAMITIN SA PAGTÁTANÓNG. PUMÍLI NG ISA SA MGA SUMUSUNOD AT TIGNÁN KUNG GAANO ANG IYONG MATÚTUTÚHAN:

- *KAPANAYAMÍN ANG MGA TAONG LUMAKÍ SA PILIPINAS
- *MAGBASÁ NG MGA MÁGASIN AT AKLÁT TUNGKOL SA BUHAY SA PILIPINAS AT HANAPIN ANG MGA PAKSÁNG TUNGKÓL SA IMPLUWÉNSIYA NG AMERIKANO
- *PAG-ARÁLAN ANG MGA SLIDE NG KLASE TUNGKÓL SA BUHAY SA PILIPINAS (BILANG 1 - 10) AT HANAPIN O KILALÁNIN ANG IMPLUWÉNSIYANG AMERIKANO
- *MAGHANDÂ NG ISANG PAG-UÚSAP NG MGA PILIPINO-AMERIKANO TUNGKOL SA IMPLUWÉNSIYA NG AMERIKANO SA KULTURA

DAGDÁG NA GAWAIN:

GUMAWÂ NG ISANG PAGTATANGHÁL NG SLIDE TUNGKOL SA IMPLUWÉNSIYA NG KULTURANG AMERIKANO SA KULTURANG PILIPINO.

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GOING TO WORK

THE TASK:

WHEN DO YOUNG PEOPLE BEGIN THEIR WORK CAREERS IN THE PHILIPPINES? DO PERSONS FROM DIFFERENT SOCIAL OR ECONOMIC GROUPS START WORK AT DIFFERENT AGES? THERE ARE SEVERAL DIFFERENT WAYS TO FIND OUT. TRY ONE OR MORE OF THE FOLLOWING INQUIRIES:

- *INTERVIEW PEOPLE WHO HAVE GROWN UP IN THE PHILIPPINES (YOU CAN TAPE RECORD THE INTERVIEW IF YOU WANT)
- *READ MAGAZINES OR BOOKS ABOUT WORK IN THE PHILIPPINES AND LOOK FOR INFORMATION ABOUT "ENTRY INTO THE WORK FORCE"
- *INVITE A PERSON TO COME TALK WITH STUDENTS ABOUT WORK OCCUPATIONS AND PROFESSIONS IN THE PHILIPPINES

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ANG PAGHAHANAPBUHAY

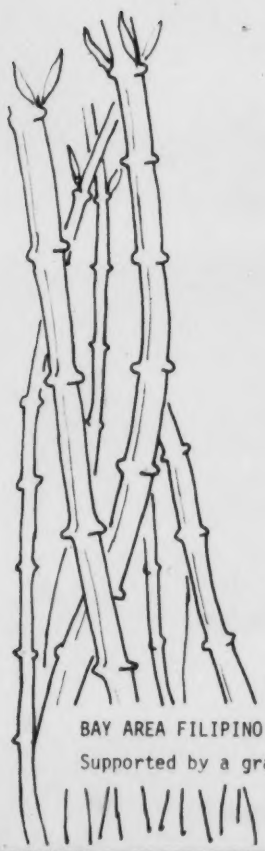
ANG GAWAIN:

KAILÁNG NAGSÍSIMULÁNG MAGHÁNAPBÚHAY ANG MGA KABATÁAN SA PILIPINAS? ANG MGA TÁONG GÁLING SA IBÁ'T-IBÁNG KALAGÁYAN SA LIPÚNAN O PAMUMÚHAY BA'Y NAGSÍSIMULÂ SA IBÁ'T-IBÁNG GULANG? MARAMING PARAÁN UPANG MALAMAN ITO. SUBÚKIN ANG ISÁ O DALAWÁ SA MGA SUMÚSUNÓD NA PAGTÁTANÓNG:

*MAGTANÓNG SA MGA TÁONG LUMAKÍ SA PILIPINAS (MAAÁRI MONG ILAGÁY SA TAPE ANG IYONG PAGTÁTANÓNG KUNG NÁIS MO)

*MAGBASÁ NG MÁGASIN O AKLÁT TUNGKÓL SA MGA TRABÁHO SA PILIPINAS AT MAGHANÁP NG IMPORMASYÓN TUNGKÓL SA "PAGPÁSOK SA TRABÁHO"

*ANYAYÁHAN SA KLASE ANG ISANG TÁONG MAY KAALÁMAN SA MGA TRABAHO SA PILIPINAS UPANG MAGSALITÂ TUNGKÓL SA MGA GAWÁIN AT PROPESYÓN SA PILIPINAS



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PHILIPPINE LEGENDS

THE TASK:

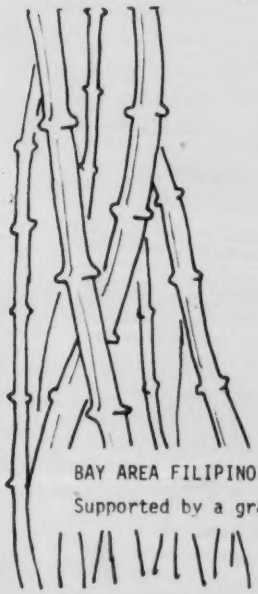
EVERY CULTURE HAS ITS LEGENDS, MYTHS, OR FAIRY TALES. YOUR STUDENT BOOKLET CONTAINS A FEW SUCH STORIES FROM FILIPINO CULTURE.

READ THE LEGENDS AND DO ONE OR MORE OF THE OF THE FOLLOWING:

- *PREPARE ILLUSTRATIONS FOR THREE TO FIVE OF THE LEGENDS --DRAWINGS, PAINTINGS, ETC.
- *WRITE A SHORT PLAY ABOUT A LEGEND (OR TWO) AND HAVE STUDENTS ACT IT OUT.
- *READ THE LEGENDS TO YOUNG CHILDREN AND DISCUSS WHAT THEY THINK ABOUT THE STORIES.
- *DISCUSS THE LEGENDS WITH OLDER FILIPINO-AMERICANS AND SEE IF THEY KNOW DIFFERENT STORIES.

DOING MORE:

FIND LEGENDS FROM EUROPEAN, NORTH AMERICAN, AFRICAN, SOUTH AMERICAN, OR OTHER ASIAN CULTURES THAT DEAL WITH THE SAME TOPICS AND COMPARE THEM WITH THE FILIPINO TALES.



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MGA ALAMAT NG PILIPINAS

ANG GAWAIN:

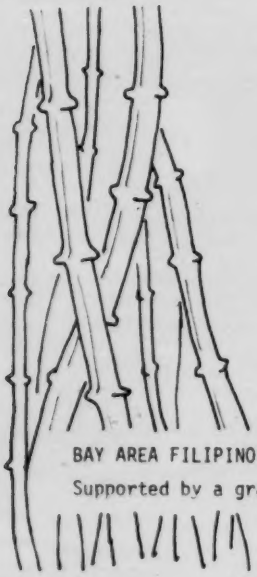
LAHÁT NG KULTURA AY MAY KANÍ-KANYÁNG ALAMÁT O KUWÉNTO. ANG IYONG BÚKLET AY NAGLÁLAMÁN NG ILÁNG GANITÓNG KUWÉNTO.

BASÁHIN ANG MGA ALAMÁT AT GAWÍN ANG ISÁ O DALAWÁ SA MGA SUMÚSUNÓD:

- *GUMAWÂ NG MGA LARAWAN PARA SA MULA TATLO HANGGANG LIMANG ALAMÁT--MAAÁRING GÚHIT SA KAMÁY, PINTÁ, AT IBA PA.
- *SUMÚLAT NG MAIKLÍNG DULÂ TUNGKÓL SA ISÁNG ALAMÁT (O DALAWA) AT ISADULÂ ITO.
- *BASÁHIN ANG MGA ALAMÁT SA MGA BATA AT PAG-USÁPAN KUNG ANO ANG KANILÁNG PALAGÁY TUNGKÓL DITO.
- *PAG-USÁPAN ANG MGA ALAMÁT SA MGA MATATANDÁNG PILIPINO-AMERIKANO AT ALAMÍN KUNG MAYROON SILÁNG NALALÁMANG IBÁ.

DAGDÁG NA GAWAIN:

MAGHANÁP NG IBANG ALAMÁT NA GALING SA ERÓPA, HILÁGANG AMERIKA, ÁPRIKA, TÍMOG AMERIKA, O MGA IBÁNG BANSÂ SA ÁSYA NA MAY MAGKATÚLAD NA PAKSÂ AT IHAMBÍNG ANG MGA ITO SA MGA ALAMÁT NA PILIPINO.



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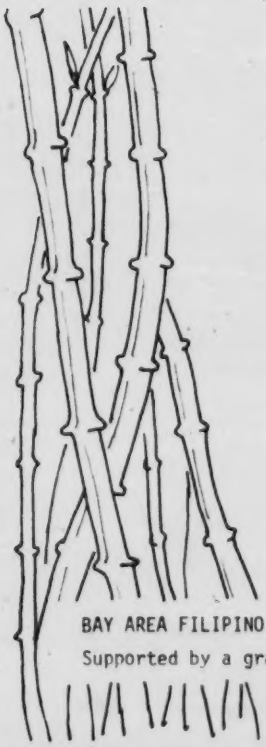
COMPARING SCHOOLS

THE TASK:

STUDY THE CLASS SLIDES THAT SHOW STUDENTS IN SCHOOLS IN THE PHILIPPINES (NUMBERS 5 - 11) AND COMPARE THESE WITH SCENES FROM SCHOOLS IN THE U.S. (NUMBERS 32 - 38).

TRY TO GET PEOPLE WHO HAVE ATTENDED SCHOOL IN THE PHILIPPINES TO TELL ABOUT THEIR EXPERIENCES. DISCUSS HOW SCHOOLS IN THE PHILIPPINES ARE DIFFERENT FROM SCHOOLS IN THE U.S. AND HOW THEY ARE SIMILAR. COLLECT INFORMATION ABOUT:

- *SUBJECTS STUDIED AND WHEN
- *AGES OF ELEMENTARY AND SECONDARY STUDENTS
- *DIFFERENT KINDS OF ACADEMIC PROGRAMS
- *LANGUAGES USED IN SCHOOL
- *PUBLIC AND PRIVATE SCHOOLS
- *GOING TO COLLEGE
- *EXTRACURRICULAR ACTIVITIES
- *OTHER INTERESTING QUESTIONS



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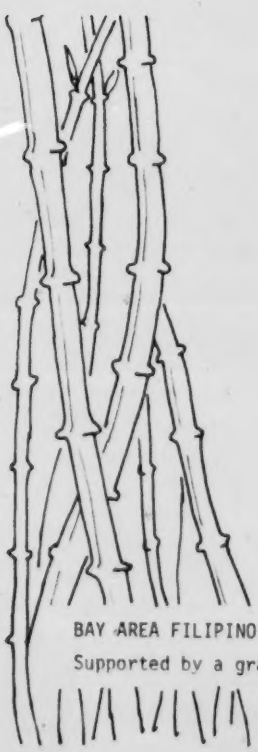
ANG PAGHAHAMBING NG MGA PAARALAN

ANG GAWAIN:

PAG-ARÁLAN ANG MGA SLIDE NG KLASE NA NAGLÁLARÁWAN NG MGA MAG-AARÁL SA PÁARALÁN SA PILIPINAS (BILANG 5 - 11). IHAMBÍNG ITÓ SA MGA PÁARALÁN SA AMERIKA (BILANG 32 - 38).

KUNG MAAÁRI, TANUNGÍN ANG MGA TAONG NAG-ÁRAL SA PILIPINAS UPANG MAGSALITÂ TUNGKÓL SA KANILÁNG MGA KARANASÁN. PAG-USÁPAN ANG PAGKÁKATÚLAD AT PAGKÁKAIBÁ NG MGA PÁARALÁN SA PILIPINAS AT SA AMERIKA. ALAMÍN ANG MGA SUMUSUNOD:

*MGA PAKSÁNG-ARALÍN AT KAILÁN PINAG-ÁARÁLAN
*GULANG NG MGA MAG-AARÁL SA ELEMENTÁRYA'T HÁYSKUL
*IBÁ'T-IBÁNG URI NG PROGRÁMANG PANG-AKADÉMIKO
*MGA WÍKANG GINAGÁMIT SA PÁARALÁN
*MGA PÁARALÁNG PÚBLIKO AT PRIBÁDO
*PAGPÁSOK SA KOLÉHIYO
*ÉKSTRAKURIKULÁR NA GAWAIN
*IBA PANG MGA TANÓNG NA KAWÍLI-WÍLI



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THE "AWKWARD AGE": PHILIPPINES

THE TASK:

IN THE UNITED STATES, SOME YOUNG TEENAGERS GROW SO FAST THAT THEY HAVE TROUBLE CONTROLLING THEIR MOVEMENTS. SOMETIMES THEY STUMBLE OVER THEIR OWN FEET. THEY KNOCK THINGS OVER AND BUMP INTO PEOPLE. THIS PERIOD IS CALLED THE "AWKWARD AGE."

DO YOUNG PEOPLE IN THE PHILIPPINES ALSO GO THROUGH AN "AWKWARD AGE?" HOW CAN YOU FIND OUT? HERE ARE SOME WAYS:

- *TALK WITH PEOPLE WHO GREW UP IN THE PHILIPPINES (YOU MIGHT WANT TO TAPE RECORD THE INTERVIEW AND SHARE IT WITH OTHERS)
- *READ STORIES OR BOOKS ABOUT GROWING UP IN THE PHILIPPINES; LOOK FOR INFORMATION ABOUT AWKWARDNESS AMONG YOUNG TEENAGERS; DISCUSS WHAT YOU LEARN WITH OTHERS

DOING MORE:

FIND SOME INFORMATION ABOUT HUMAN GROWTH THAT GIVES DATA ABOUT THE PHILIPPINES. PREPARE A BRIEF REPORT OR DISPLAY ON YOUR FINDINGS.

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ANG "ALANGANING GULANG": PILIPINAS

ANG GAWAIN:

MAY MGA TIN-EDYER SA AMERIKA NA DAHIL SA BILÍS NG KANILÁNG PAGLAKÍ AY NAGKÁKAROÓN NG SÚLIRANÍN SA PAGPÍGIL NG KANILÁNG KILOS. KUNG MINSAN, NADÁDAPÂ SILÁ DAHIL NA RIN SA SARILI NILÁNG MGA PAÁ. NAKABÚBUNGGÔ SILÁ NG MARAMING BAGAY AT NAKABÚBUNDÓL SILA NG MGA TAO. ITÓ ANG PANAHÓN NA TINATAWAG NA "ALANGÁNING GÚLANG."

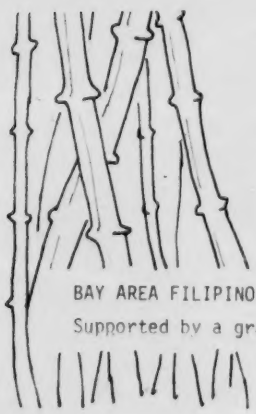
ANG MGA KABATÁAN BA SA PILIPINAS AY NAKADARÁNAS DIN NG "ALANGÁNING GÚLANG?" PAANO MO ITO MALALÁMAN? NARITO ANG ILÁNG PARAÁN:

*MAKIPAG-USAP SA MGA TAONG LUMAKÍ SA PILIPINAS (MAAÁRI MONG ILAGÁY SA TAPE ANG IYONG PAKÍKIPAGPANAYÁM AT IBAHÁGI MO SA IBÁ)

*MAGBASÁ NG MGA KUWÉNTO O AKLÁT TUNGKÓL SA PAGLAKÍ NG MGA TIN-EDYER SA PILIPINAS; MAGTANÓNG NG TUNGKÓL SA MGA ALANGÁNING KILOS NG MGA TIN-EDYER; MAKIPAG-ÚSAP SA IBÁ TUNGKÓL SA IYONG NÁPAG-ALAMÁN

DAGDÁG NA GAWAIN:

MAGHANÁP NG MGA IMPORMASYÓN TUNGKÓL SA PAGLAKÍ NG TAO NA NAGBIBIGÁY NG KAALÁMAN TUNGKÓL SA PILIPINAS. MAGHANDÂ NG MAIKLÍNG REPORT O PAGTÁTANGHÁL NG IYONG NÁPAG-ALAMÁN.



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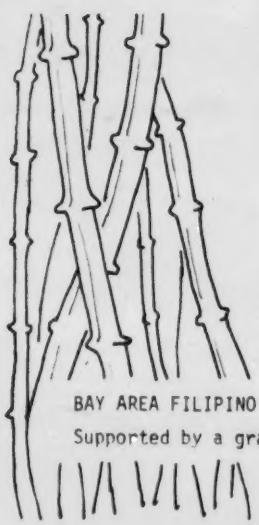
CHANGING LIFE IN THE PHILIPPINES

THE TASK:

LIFE FOR THE 40 MILLION PEOPLE IN THE PHILIPPINES IS ALWAYS CHANGING. THE CULTURAL VALUES OF FILIPINOS HELP PEOPLE HOLD TOGETHER MANY ASPECTS OF DAILY LIFE. BUT THERE ARE CHANGES IN PHLIPPINE SOCIETY THAT PUT A "STRAIN" ON TRADITIONAL VALUES. SOME PEOPLE ARE VERY CONCERNED ABOUT SOCIAL CHANGE IN THE PHLIPPINES.

FIND OUT MORE ABOUT WHAT IS GOING ON IN THE PHILIPPINES TODAY. DO SOME READING IN CURRENT PHILIPPINE AND FILIPINO-AMERICAN MAGAZINES. PREPARE A REPORT (YOU MAY USE MAPS, PICTURES, OR OTHER MATERIALS) ABOUT CHANGES IN PHILIPPINE SOCIETY AND THE EFFECT OF CHANGE ON FILIPINO CULTURE. YOU MAY WRITE ABOUT ANY OF THE FOLLOWING TOPICS:

*CHANGES IN FAMILY "STRUCTURE"
*POPULATION MOVEMENTS FROM COUNTRY TO CITY
*EMIGRATION OF FILIPINOS TO OTHER COUNTRIES
*EFFECTS OF TELEVISION ON FILIPINO LIFE-STYLES
*AVAILABILITY OF MODERN HOUSEHOLD APPLIANCES
*THE EFFECT OF AUTOMOBILES
*OPPORTUNITY FOR POOR PEOPLE TO OBTAIN EDUCATION AND JOBS
*ANY OTHER TOPIC YOU WISH TO LEARN MORE ABOUT



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PAGBABAGO NG BUHAY SA PILIPINAS

ANG GAWAIN:

ANG BÚHAY NG APATNAPÚNG MILYÓNG PILIPINO SA PILIPINAS AY LAGING NAGBABÁGO. SA KABILÁ NITO, ANG KAHALAGÁHAN NG KULTURA AT NG KAUGALÍAN ANG SIYÁNG NAGBÚBUKLÓD SA KANILA UPANG MAGKÁISÁ. ANG MGA PAGBABÁGO SA LIPÚNAN AY LUMÍLIKHÂ RIN NG MGA PAGBABÁGO SA KAUGALÍAN AT DAMDÁMIN NG MGA MÁMAMAYÁN. DAHIL DITO, ANG ILÁN AY NAG-ÁALALÁ SA MGA PAGBABÁGO SA LIPÚNAN SA PILIPINAS.

ALAMÍN KUNG ANO ANG NANGYAYÁRI SA PILIPINAS SA KASALUKÚYAN. MAGBASÁ NG ILÁNG MÁGASING PILIPINO AT PILIPINO-AMERIKANO. GUMAWÂ NG ISANG REPORT (MAAÁRI KANG GUMÁMIT NG MGA MÁPA, LARAWAN, AT IBA PA) TUNGKÓL SA MGA PAGBABÁGO SA LIPÚNAN SA PILIPINAS AT ANG BÚNGA NG PAGBABÁGONG ITO SA KULTÚRANG PILIPINO. MAAÁRI KANG SUMÚLAT TUNGKÓL SA MGA PAKSÁNG SUMÚSUNÓD:

*PAGBABÁGO SA "KABUUÁN" NG PAMÍLYA
*PAGLILÍPAT NG MGA TAGA-LALAWÍGAN SA LUNGSÓD
*PANDARAYÚHAN NG MGA PILIPINO SA IBÁ'T-IBÁNG BANSÂ
*BÚNGA NG TELEBISYÓN SA PAMUMÚHAY NG MGA MÁMAMAYÁN
*PAGKÁKAROÓN NG MGA MAKABÁGONG KAGAMITÁNG PANTAHÁNAN
*BÚNGA NG KÓTSE SA KABUHÁYAN
*PAGKAKÁTAÓN NG MGA MAHIHÍRAP UPANG MAKAPAG-ÁRAL AT MAKAPAGHÁNAPBÚHAY
*AT IBA PANG MGA PAKSÁNG NAIS MONG MAPAG-ARÁLAN

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PHILIPPINES CHARACTER TRAITS

THE TASK:

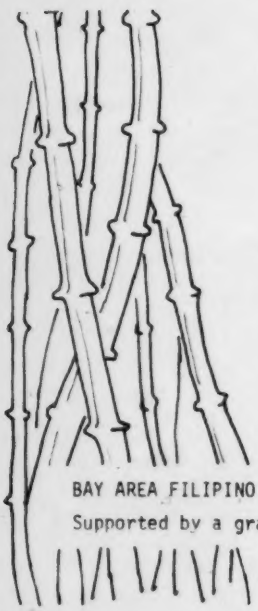
SOMETIMES, NON-FILIPINOS DO NOT UNDERSTAND THE CUSTOMS OF PEOPLE FROM THE PHILIPPINES. THIS MAY BE BECAUSE THE NON-FILIPINOS DO NOT FULLY UNDERSTAND THE CULTURAL VALUES THAT AFFECT BEHAVIOR IN THE PHILIPPINES. THIS ACTIVITY INVOLVES FINDING OUT ABOUT CERTAIN FILIPINO CUSTOMS AND SHARING THE INFORMATION WITH NON-FILIPINO CLASSMATES. TALK WITH PEOPLE WHO HAVE GROWN UP IN THE PHILIPPINES ABOUT:

*THE "BAHALA NA" ATTITUDE
*THE "NINGAS KUGON" ATTITUDE
*THE "MANYANA" ATTITUDE

THEN PREPARE A BRIEF REPORT OR DISPLAY THAT PROVIDES INFORMATION ABOUT THESE CUSTOMS--ATTITUDES THAT SOME PEOPLE CALL FILIPINO CULTURAL TRAITS.

DOING MORE:

PREPARE SIMILAR REPORTS ON OTHER FILIPINO TRAITS, SUCH AS: "PAKIKISAMA," "PAGKAINGGIT," AND OTHERS YOU CAN THINK OF.



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MGA UGALING PILIPINO

ANG GAWAIN:

KUNG MINSAN, HINDI NAÚUNAWÁAN NG MGA DI-PILIPINO ANG MGA UGÁLI NG MGA PILIPINO, MARÁHIL, HINDI NILA LUBÓS NA NAÚUNAWÁAN ANG KAUGNÁYAN NG KULTÚRA AT NG KAUGALIÁN NG PILIPINO. SA GAWAING ITO, KAILANGAN MONG ALAMÍN ANG ILÁNG KATUTÚBONG UGÁLING PILIPINO AT IPAGBIGÁY-ALÁM ITO SA MGA MAG-AARÁL NA DI-PILIPINO. KAUSÁPIN MO ANG ILÁNG TÁONG LUMAKÍ SA PILIPINAS TUNGKÓL SA:

*"BAHÁLA NA"
*"NINGAS KÚGON"
*"MANYÁNA"

PAGKATÁPOS, GUMAWÂ NG ISÁNG MAIKLÍNG REPORT O PAGTATANGHÁL NA MAKAPAGBÍBIGÁY NG IMPORMASYÓN TUNGKOL SA MGA UGÁLING ITO.

DAGDÁG NA GAWAIN:

GUMAWÂ NG ILÁN PANG MGA REPORT TUNGKÓL SA IBA PANG MGA UGÁLING PILIPINO TULAD NG: "PAKÍKISÁMA," "PAGKAINGGÍT," AT IBA PA.

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FAVORITE ACTIVITIES

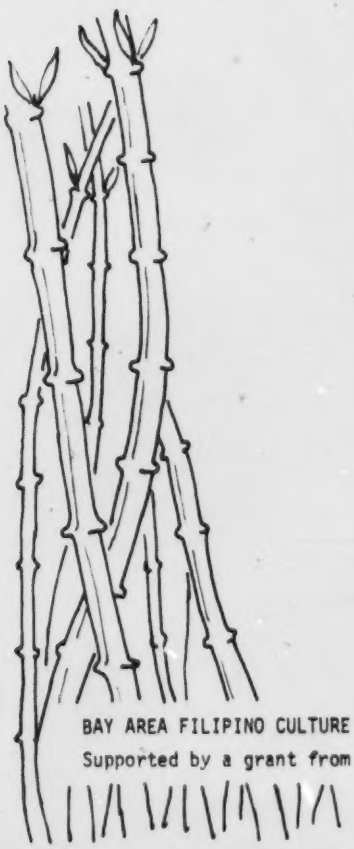
THE TASK:

MAKE A LIST OF THINGS THAT YOU AND YOUR FRIENDS LIKE TO DO. TALK WITH SOMEONE WHO KNOWS ABOUT THE LIFE OF TEENAGERS IN THE PHILIPPINES AND ASK HIM TO COMPARE TEENAGE ACTIVITIES IN THE U.S. AND IN THE PHILIPPINES.

ARE THERE MANY DIFFERENCES IN THE ACTIVITIES LIKED BY TEENAGERS IN THE TWO COUNTRIES? DO BOYS LIKE THE SAME THINGS? DO GIRLS DO THE SAME THINGS?

DOING MORE:

MAKE A POSTER THAT COMPARES THE FAVORITE ACTIVITIES OF YOUNG PEOPLE IN THE PHILIPPINES AND IN THE U.S.



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MGA PABORITONG GAWAIN

ANG GAWAIN:

GUMAWÂ NG ISÁNG LISTÁHAN NG MGA BÁGAY NA GUSTÓ MONG GAWÍN AT GANOÓN DÍN NG IYONG MGA KAIBÍGAN. MAKIPAG-ÚSAP SA ISÁNG TÁONG NAKAÁALÁM NG BÚHAY NG TIN-EDYER SA PILIPINAS AT IPAGHAMBÍNG SA KANYÁ ANG MGA GAWÁIN NG ṬIN-EDYER SA PILIPINAS AT SA AMERIKA.

MARÁMI BANG PAGKAKÁIBÁ ANG MGA KINAHÍHILÍGANG GAWÁIN NG MGA TIN-EDYER SA DALAWÁNG BANSÂ? PARÉ-PARÉHO BA ANG HÍLIG NG MGA LALÁKI? PARÉ-PARÉHO BA ANG GAWÁIN NG MGA BABÁE?

DAGDÁG NA GAWAIN:

GUMAWÂ NG ISANG POSTER NA MAGHÁHAMBÍNG NG MGA PABORÍTONG GAWÁIN NG MGA KABATÁAN SA PILIPINAS AT SA AMERIKA.

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A TRIP TO THE PHILIPPINES

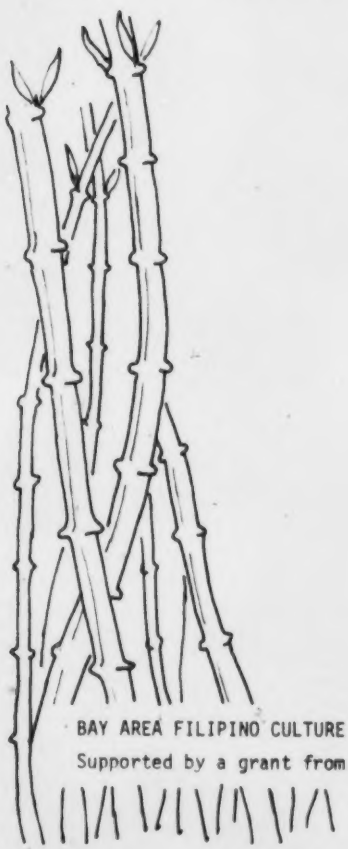
THE TASK:

PLAN AN IMAGINARY TRIP TO THE PHILIPPINES (FOR SOME, IT MIGHT EVEN BE A REAL TRIP!). DECIDE HOW YOU WANT TO GO (AIRPLANE OR SHIP) AND THEN COLLECT THE INFORMATION TO FIND OUT:

> HOW MUCH IT WOULD COST--HOW LONG IT WOULD TAKE--WHAT ROUTE WOULD YOU TAKE TO GET THERE--WHAT LEGAL REQUIREMENTS YOU WOULD HAVE TO TAKE CARE OF (FOR EXAMPLE, PASSPORTS)--AND OTHER THINGS YOU CAN THINK OF.

DOING MORE:

TALK WITH PEOPLE WHO HAVE TRAVELED BACK AND FORTH BETWEEN THE U.S. AND THE PHILIPPINES. WHAT SORT OF PROBLEMS DID THEY HAVE ON THEIR TRIPS? WHAT ADVISE DO THEY HAVE FOR A "FIRST-TIME" TRAVELER? WHAT IS "JET LAG?"



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ISANG PAGLALAKBAY SA PILIPINAS

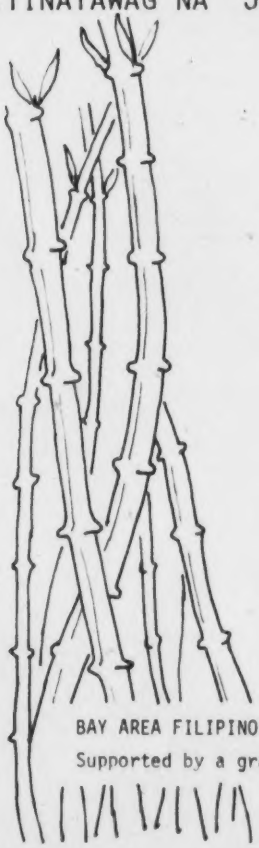
ANG GAWAIN:

MAGBALAK NG ISANG PAGLALAKBÁY SA PILIPINAS NA LIKHÁNG-ÍSIP (SA IBA, MAAARING TOTOHÁNANG PAGLALAKBÁY!). IPASYÁ KUNG PAANO MO GUSTÓNG MAGLAKBÁY (EROPLANO O BAPÓR) AT PAGKATÁPOS ALAMÍN ANG TUNGKÓL SA MGA SUMÚSUNÓD:

> MAGKANO ANG KAKAILANGÁNIN--GAANO KATAGÁL ANG PAGLALAKBÁY --ANO ANG DAÁNG PATUNGO ROON--ANO ANG MGA PAPÉLES NA KAKAILANGÁNIN (HALIMBÁWA, PASAPÓRTE)--AT IBA PANG BAGAY NA IYONG MAIÍSIP.

DAGDÁG NA GAWAIN:

MAKIPAG-USAP SA MGA TAONG UMUWÎ SA PILIPINAS AT NAGBALÍK DITO. ANO ANG MGA NAGÍNG SÚLIRANÍN SA KANILANG PAGLALAKBÁY? ANO ANG MAIBÍBIGÁY NILANG PÁYO SA MGA "UNANG" MAGLALAKBÁY? ANO ANG TINATAWAG NA "JET LAG?"



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MUSIC, MUSIC, MUSIC

THE TASK:

BRING TO CLASS SOME TRADITIONAL FILIPINO MUSIC--OR RECORDS OR TAPES--AND COMPARE IT WITH TRADITIONAL NORTH AMERICAN FOLK MUSIC. YOU MAY NEED SOME HELP WITH TRANSLATIONS. TRY TO FIND THE WORDS (LYRICS) TO THE SONGS--THAT WILL MAKE IT EASIER TO SEE HOW THE MUSIC TELLS ABOUT THE DIFFERENT CULTURES.

DOING MORE:

GET SOME POPULAR ("POP") MUSIC FROM THE PHILIPPINES AND FROM THE U.S. AND COMPARE THE TWO FORMS. DOES AMERICAN MUSIC INFLUENCE THE MUSIC THAT YOUNG PEOPLE IN THE PHILIPPINES LISTEN TO?

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TUGTUGIN, TUGTUGIN, TUGTUGIN

ANG GAWAIN:

MAGDALÁ SA KLASE NG MGA KATUTÚBONG TUGTÚGIN--MGA PLÁKA O TAPE--AT IPAGHAMBÍNG ANG MGA ITO SA MGA KATUTÚBONG TUGTÚGIN NG HILÁGANG AMERIKA. MAAÁRING MANGAILÁNGAN KA NG TÚLONG SA PAGSASÁLIN. ALAMÍN ANG MGA SALITÂ (LÍRIKO) NG MGA ÁWIT UPANG HIGÍT NA MAUNAWÁAN NA ANG TUGTÚGIN AY NAGSASÁBI NG TUNGKÓL SA KULTURA NG ISANG LÁHI.

DAGDÁG NA GAWAIN:

KUMÚHA PA NG IBANG MAKABÁGONG ("POP") TUGTÚGIN MULA SA PILIPINAS AT SA AMERIKA. IPAGHAMBÍNG ANG PÓRMA NG DALAWÁNG ITÓ. MAY IMPLUWÉNSIYA BA ANG TUGTÚGING AMERIKANO SA TUGTÚGING PINAKÍKINGGÁN NG MGA KABATÁAN SA PILIPINAS?

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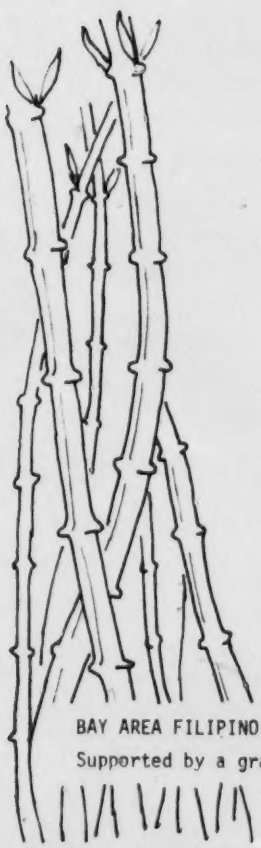
NATIVE DRESS

THE TASK:

TAKE PICTURES OF PEOPLE IN TRADITIONAL FILIPINO DRESS. COMPARE THE PICTURES WITH PHOTOS OF PEOPLE IN OTHER ETHNIC COSTUMES. HOW ARE THE VARIOUS KINDS OF CLOTHING SIMILAR? HOW ARE THEY DIFFERENT? DISCUSS THE REASONS FOR DIFFERENCES IN CLOTHING IN DIFFERENT PARTS OF THE WORLD.

DOING MORE:

PREPARE A POSTER OR BULLETIN BOARD DISPLAY OF "NATIVE COSTUMES." INVITE PEOPLE WHO HAVE ETHNIC CLOTHING TO WEAR THEM TO YOUR CLASS AND TO SPEAK ABOUT THEIR COSTUMES.



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KATUTUBONG KASUOTAN

ANG GAWAIN:

KÚNAN NG LARÁWAN ANG ILÁNG TAO SA KATUTÚBONG KASUÓTANG PILIPINO. PAGHAMBINGÍN ANG MGA LARAWAN NG MGA TÁONG ITO SA IBÁ'T-IBÁNG LÁHI SA KANILÁNG KATUTÚBONG DAMÍT. PAANO NAGKÁKATÚLAD ANG IBÁ'T-IBÁNG KASUÓTAN? ANO NAMÁN ANG KAIBHÁN? SABÍHIN ANG MGA DAHILÁN NG PAGKAKÁIBÁ NG KASUÓTAN SA IBÁ'T-IBÁNG PÁNIG NG MUNDÓ.

DAGDÁG NA GAWAIN:

GUMAWÂ NG POSTER O PAGTATANGHÁL SA BULITIN BORD NG MGA LARAWAN NG "KATUTÚBONG KASUÓTAN." MAG-ANYÁYA NG MGA TÁONG MAY KATUTÚBONG KASUÓTAN NA ISUÓT NILA ITO SA KLASE AT MAGSALITÂ TUNGKÓL SA KANILÁNG SUÓT.

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FILIPINO DIALECTS

THE TASK:

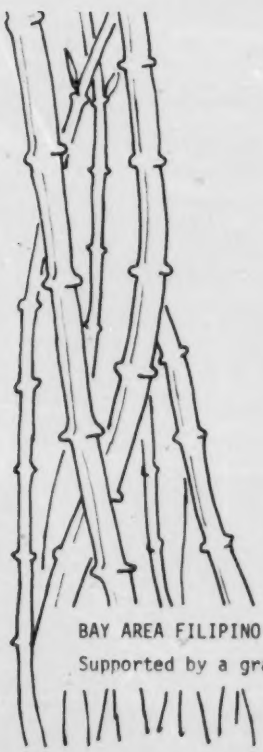
TAPE RECORD A SHORT MESSAGE IN SEVERAL FILIPINO DIALECTS. ASK PEOPLE WHO SPEAK DIFFERENT FILIPINO DIALECTS TO RECITE A SHORT POEM, A POPULAR SAYING, OR A SENTENCE FROM A STORY IN THEIR "NATIVE TONGUES."

LISTEN TO THE TAPES AND COMPARE THE DIALECTS.

DOING MORE:

PICK OUT THE WORDS THAT ARE PRONOUNCED IN ALMOST THE SAME WAY AND THOSE THAT ARE REALLY DIFFERENT. MAKE A LIST OF THE WORDS AND COMPARE THE SPELLINGS AND SO FORTH. TRY TO FIND OUT HOW THE DIALECTS DIFFER IN COMPARISON TO TAGALOG, THE NATIONAL LANGUAGE OF THE PHILIPPINES.

TAPE AND COMPARE OTHER EXAMPLES OF FILIPINO DIALECTS.



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MGA SALITA SA PILIPINAS

ANG GAWAIN:

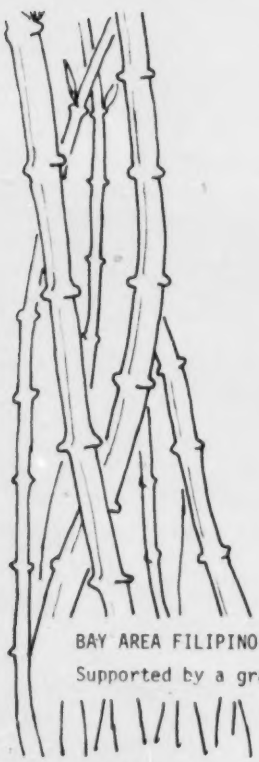
ILAGÁY SA TAPE ANG MAIKLÍNG PANGUNGÚSAP SA IBÁ'T-IBÁNG SALITÂ SA PILIPINAS. IPABIGKÁS SA MGA TÁONG NAKAPAGSÁSALITÂ NG IBÁ'T-IBÁNG WÍKA ANG ISÁNG MAIKLÍNG TULÂ, SÁLAWIKAÍN, O ISÁNG PANGUNGÚSAP MULA SA KUWÉNTO SA KANILÁNG KATUTÚBONG SALITÂ.

PAKINGGÁN ANG TAPE AT IPAGHAMBÍNG ANG MGA SALITÂ.

DAGDÁG NA GAWAIN:

PILÍIN ANG MGA SALITÁNG HALOS NAGKAKATÚLAD ANG BIGKÁS AT ANG MGA SALITÁNG NAGKÁKAIBÁ. ILISTÁ ANG MGA SALITÂ AT IPAGHAMBÍNG ANG MGA BAYBÁY. ALAMÍN DIN KUNG PAANO ITONG NAIIBÁ SA TAGALOG O SA PILIPINO, ANG WIKANG PAMBANSÂ NG PILIPINAS.

ILAGÁY SA TAPE AT IPAGHAMBÍNG ANG IBÁ'T-IBÁNG SALITÁNG PILIPINO.



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TEACHING ABOUT TEENAGERS:
CHANGING INTERESTS

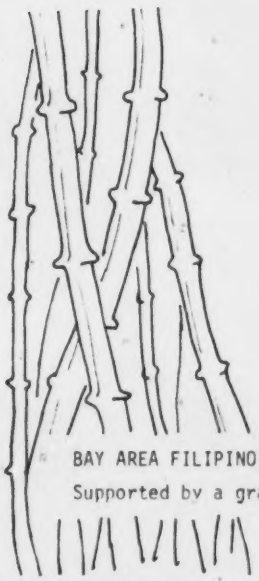
THE TASK:

AS YOUNG PEOPLE ENTER ADOLESCENCE, THEY OFTEN HAVE A CHANGE IN THEIR INTERESTS. FOR EXAMPLE, BOYS WHO AT A GIVE AGE SAY THEY HATE GIRLS BEGIN, A FEW YEARS LATER, TO BE VERY INTERESTED IN GIRLS.

THIS ACTIVITY INVOLVES: 1) TAKING A SURVEY OF STUDENTS YOUR AGE; 2) SUMMARIZING THE RESULTS; 3) PREPARING A SHORT LESSON ABOUT CHANGING INTERESTS (USING SOME OF THE CLASS SLIDES); AND 4) TEACHING THE LESSON TO OTHERS.

ASK STUDENTS THE FOLLOWING: ARE YOU MORE (OR LESS) INTERESTED NOW THAN YOU WERE A YEAR AGO IN: 1) BOYS (OR GIRLS); 2) DIFFERENT FRIENDS; 3) SPORTS (WHICH ONES?); 4) SCHOOL SUBJECTS; 5) TELEVISION; 6) MOVIES; 7) FAMILY ACTIVITIES, AND ANY OTHER THINGS YOU WOULD LIKE TO KNOW.

THEN SUMMARIZE THE RESULTS OF YOUR INTERVIEWS AND REPORT TO THE CLASS. IF YOU WANT TO USE SOME OF THE CLASS SLIDES, IT MAY MAKE YOUR LESSON MORE INTERESTING.



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PAGTUTURO TUNGKOL SA MGA TIN-EDYER:
PAGBABAGO NG HILIG

ANG GAWAIN:

HABANG LUMÁLAKÍ ANG ISANG BATA, NAGBABÁGO KADALÁSAN ANG KANYÁNG MGA HÍLIG. HALIMBÁWA, ANG BATA SA ISANG TAKDÁNG GULANG AY GALÍT SA MGA BABAE, NGÚNI'T SA PAGKARAÁN NG ILÁNG TAÓN, ANG KANILÁNG GÁLIT AY NAGÍGING PAGKAGUSTÓ.

SA GAWÁING ITO, KINÁKAILÁNGAN ANG: 1) PAGKÚHA NG MGA IMPORMASYÓN TUNGKÓL SA MGA MAG-AARAL NA IYONG KA-EDÁD; 2) PAGBUBUÓD NG MGA NÁPAG-ALAMÁN; 3) PAGHANDÂ NG ISANG MAIKLÍNG ARALÍN TUNGKÓL SA PAGBABÁGO NG HÍLIG (NA GAGÁMIT NG MGA SLIDE NG KLASE); AT 4) PAGTÚRO NITÓNG ARALÍN SA IBA.

TANUNGÍN ANG MAG-AARÁL ANG MGA SUMÚSUNÓD: IKÁW BA'Y HIGÍT NA MAHÍLIG (O DI-GAÁNONG MAHÍLIG) NGAYÓN KAYSA NOÓNG NAKARAÁNG TAÓN SA: 1) MGA LALÁKI (O BABÁE); 2) IBÁ'T-IBÁNG KAIBÍGAN; 3) PALAKÁSAN (ALÍN?); 4) ARALÍNG-PÁMPAARALÁN; 5) TELEBISYÓN; 6) SÍNE; 7) GAWÁING PÁMPAMÍLYA, AT IBA PANG MGA BÁGAY NA NAIS MONG MALÁMAN.

PAGKATÁPOS, GUMAWÂ NG ISÁNG BUÓD NG IYONG NÁPAG-ALAMÁN AT SABÍHIN ITO SA KLASE. MAAÁRI MONG GAMÍTIN ANG MGA SLIDE NG KLASE UPANG MAGÍNG HIGÍT NA KAWÍLI-WÍLI ANG IYONG ARALÍN.

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TEACHING ABOUT TEENAGERS:
FILIPINO CULTURE

THE TASK:

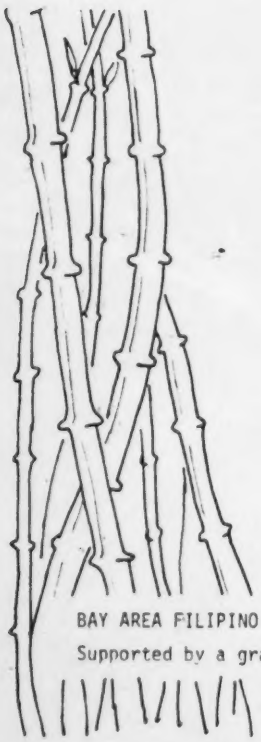
IS THERE SOME ASPECT OF FILIPINO CULTURE THAT YOU WOULD LIKE TO STUDY AND KNOW MORE ABOUT? ARE YOU WILLING TO SHARE YOUR KNOWLEDGE WITH OTHERS?

PICK SOME FEATURE OF FILIPINO (OR SOME OTHER) CULTURE--DANCE, MUSIC, ART, LANGUAGE, LITERATURE, AND SO FORTH--THAT INTERESTS YOU. PLAN FOR A BRIEF LESSON (USING THE CLASS SLIDES OR USING PICTURES) THAT PROVIDES INFORMATION ABOUT THE FEATURE.

"TEACH" OTHERS ABOUT FILIPINO CULTURE.

DOING MORE:

GIVE, OR ARRANGE FOR, A DEMONSTRATION OF FILIPINO CULTURAL FEATURES, SUCH AS DANCE, MUSIC, ETC., FOR THE CLASS.



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PAGTUTURO TUNGKOL SA TIN-EDYER:
KULTURANG PILIPINO

ANG GAWAIN:

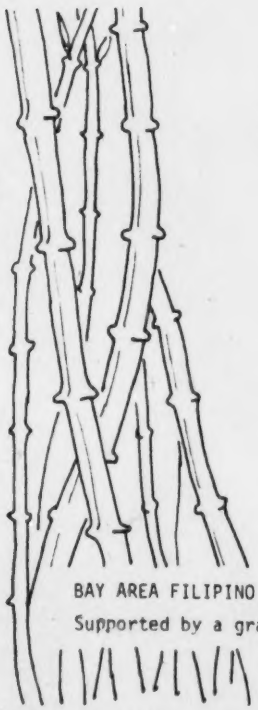
MAYROÓN BANG BAHÁGI NG KULTURANG PILIPINO NA NAIS MONG HIGÍT NA MALÁMAN AT MATUTÚHAN? MAAÁRI MO BANG IPAALÁM SA IBÁ ANG IYONG MGA MATÚTUTÚHAN SA MGA BAGAY NA ITO?

PUMÍLI NG ILÁNG PAKSÂ NG KULTURANG PILIPINO (O NG IBANG KULTURA) --SAYÁW, TUGTÚGIN, SÍNING, WÍKA, PÁNITIKÁN, AT IBA PA--NA IYONG KINAHÍHILÍGAN. MAGHANDÂ NG ISANG MAIKLÍNG ARALÍN (GAMÍTIN ANG MGA SLIDE NG KLASE O MGA LARAWAN) NA MAKAPAGBÍBIGÁY NG KAALÁMAN TUNGKÓL SA PAKSÂ.

"ITÚRO" SA IBÁ ANG TUNGKÓL SA KULTURANG PILIPINO.

DAGDÁG NA GAWAIN:

MAGBIGÁY, O MAGHANDÂ, NG ISANG PAGTATANGHÁL NG MGA PAKSÂ NG KULTURANG PILIPINO TULAD NG SAYÁW, TUGTÚGIN, AT IBA PA, SA KLASE.



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THE "AWKWARD AGE": U.S.A.

THE TASK:

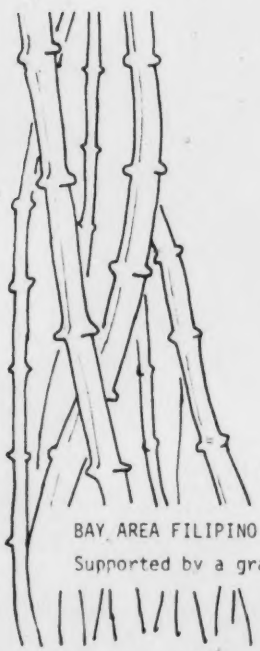
IT IS SOMETIMES SAID THAT YOUNG TEENAGERS GO THROUGH AN "AWKWARD AGE." THEY GROW SO FAST THAT THEY STUMBLE AROUND AND BUMP INTO THINGS. IS THERE REALLY AN "AWKWARD AGE?" HOW CAN YOU FIND OUT? HERE ARE SOME WAYS:

*OBSERVE YOUNG TEENAGERS AT PLAY; TAKE NOTES ON AWKWARD MOVEMENTS THAT YOU SEE; DISCUSS THE PROBLEMS THAT "AWKWARD" STUDENTS HAVE IN CONTROLLING THEIR MOVEMENTS

*TAKE A PICTURE OR TWO THAT SHOWS THE "AWKWARD AGE." TAKE ANOTHER PICTURE OR TWO THAT SHOWS HOW YOUNG TEENAGERS LEARN TO CONTROL THEIR BODIES. PREPARE A DISPLAY THAT SHOWS WHAT YOU FOUND OUT ABOUT THE "AWKWARD AGE."

DOING MORE:

LOOK UP INFORMATION ON HUMAN GROWTH AND DEVELOPMENT. FIND OUT WHAT IS INVOLVED IN THE IDEA OF THE "AWKWARD AGE." PREPARE A BRIEF REPORT OR DISPLAY ON YOUR FINDINGS.



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ANG "ALANGANING GULANG": U.S.A.

ANG GAWAIN:

SINASÁBI KUNG MINSAN NA ANG MGA TIN-EDYER AY DUMÁDAÁN SA "ALANGÁNING GÚLANG." NÁPAKABILÍS NG KANILÁNG PAGLAKÍ AT SILÁ TULÓY AY MADALÁS MADAPÂ AT NAKABÚBUNGGÔ NG MARÁMING BAGAY. MAYROÓN NGA KAYANG "ALANGÁNING GÚLANG?" PAÁNO MO MALALÁMAN? NÁRITÓ ANG ILÁNG PARAÁN:

*PANSINÍN ANG ILÁNG TIN-EDYER HABANG SILA'Y NAGLÁLARÔ; ITALÂ ANG MGA DÎ-MAGANDÁNG KILOS NA IYONG MAPÁPANSÍN; PAG-USAPAN ANG MGA SÚLIRANÍN NG MGA MAG-AARÁL SA PAGPIGIL NG KANILÁNG DÎ-MAGANDÁNG KILOS

*GAMITIN ANG KAMERA SA PAGKÚHA NG ISÁ O DALAWÁNG LARAWAN NG MGA "ALANGÁNING" KILOS NG MGA TIN-EDYER. KUMUHA RIN NG ISÁ O DALAWÁNG LARAWAN NA NAGPÁPAKÍTA KUNG PAANO NILÁNG PINIPÍGIL ANG KANILÁNG KILOS. MAGHANDÂ NA ISÁNG PAGTATANGHÁL NA NAGPÁPAKÍTA NG MGA BAGAY NA IYONG NATUTÚNAN SA "ALANGÁNING GÚLANG."

DAGDÁG NA GAWAIN:

MAGBASÁ NG TUNGKÓL SA PAGLAKÍ AT PAGBABÁGO NG TAO. ALAMÍN KUNG ANO ANG MGA PALAGÁY SA "ALANGÁNING GÚLANG." GUMAWÂ NG ISÁNG MAIKLÍNG REPORT TUNGKÓL SA IYONG NÁPAG-ALAMÁN.

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GROWING, GROWING, GROWN!

THE TASK:

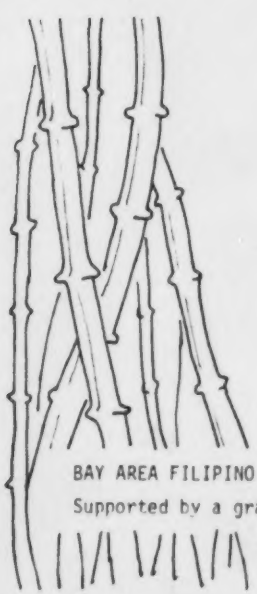
DO PEOPLE FROM DIFFERENT ETHNIC AND RACIAL GROUPS GROW IN DIFFERENT WAYS AT DIFFERENT TIMES? OR, DO ALL PEOPLE DEVELOP IN PRETTY MUCH THE SAME WAY? ONE GOOD WAY TO FIND OUT IS TO MEASURE THE GROWTH OF YOUNG PEOPLE OVER A PERIOD OF TIME AND COMPARE THE AVERAGE FOR DIFFERENT RACIAL AND ETHNIC GROUPS.

YOU CAN GET A PARTIAL ANSWER, HOWEVER, BY COMPARING STUDENTS IN YOUR GRADE NOW. MEASURE THE HEIGHT AND WEIGHT OF STUDENTS AND CALCULATE THE AVERAGES FOR MEMBERS OF EACH RACIAL AND ETHNIC GROUP. FIGURE THE AVERAGES FOR BOYS AND GIRLS SEPARATELY (DON'T INSIST ON TAKING THE MEASUREMENTS OF ANYONE WHO IS EMBARASSED BY HIS OR HER SIZE!).

COMPARE THE AVERAGES AND DISCUSS THE RESULTS.

DOING MORE:

LOOK UP INFORMATION ABOUT GROWTH OF ADOLESCENTS OF DIFFERENT RACIAL AND ETHNIC GROUPS. PREPARE A BRIEF REPORT OR A DISPLAY OF WHAT YOU FIND OUT.



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LUMALAKI, LUMALAKI, LUMAKI NA!

ANG GAWAIN:

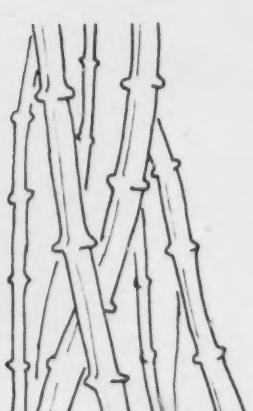
NAGKÁKAIBÁ BA ANG PARAÁN AT PANAHÓN NG PAGLAKÍ NG MGA TAO NG IBÁ'T-IBÁNG LÁHI? O, PARÉ-PARÉHO BA ANG KANILÁNG PAGLAKÍ? ANG ISANG MABÚTING PARAÁN UPANG MALÁMAN ITO AY ANG PAGSÚKAT NG PAGLAKÍ NG KABATÁAN SA LOÓB NG ILÁNG PANAHÓN AT ITÚLAD ITO SA KARANÍWANG LAKÍ NG MAGKAKAIBÁNG KULTURA O LÁHI.

MAAÁRI KANG MAKAKÚHA NG ILÁNG KASAGÚTAN SA PAGSÚKAT NG ILÁNG KAMAG-ARÁL. SUKÁTIN ANG TAÁS AT KÚNIN ANG TIMBÁNG NG IYONG MGA KAMAG-ARÁL AT KÁLKULAHÍN ANG KARANÍWANG TIMBÁNG AT TAÁS NG MGA MIYEMBRO NG BAWA'T LAHI. SUKÁTIN NG MAGKAHIWALÁY ANG KARANÍWANG TAÁS AT BIGÁT NG BAWA'T BATANG BABAE AT LALAKI (HUWÁG PILÍTIN ANG SÍNUMÁNG NAHÍHIYÂ SA LAKÍ NG KANYÁNG KATAWÁN!).

PAGHAMBINGÍN ANG KARANÍWANG LAKÍ AT PAG-USÁPAN ANG MGA KINÁ-LABASÁN.

DAGDÁG NA GAWAIN:

MAGHANÁP NG IMPORMASYÓN TUNGKOL SA PAGLAKÍ NG MGA KABATAAN NG IBA'T-IBANG LAHI. MAGHANDÂ NG MAIKLÍNG <u>REPORT</u> O PAGTATANGHÁL NG IYONG NATUTÚNAN.



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FRIENDS

The Task:

DO PEOPLE FROM THE SAME ETHNIC GROUPS TEND TO CHOOSE THEIR FRIENDS FROM THE SAME ETHNIC GROUP? LOOK AROUND THE CLASS; STUDY FRIENDSHIP GROUPS IN OTHER CLASSES. MAKE UP A DIAGRAM THAT SHOWS WHICH PEOPLE YOUR CLASSMATES PICK AS "CLOSE FRIENDS."

ARE THE GROUPS OF FRIENDS FROM SINGLE ETHNIC GROUPS?

DISCUSS THE DIAGRAMS WITH OTHER STUDENTS. HOW DO PEOPLE PICK FRIENDS? WHAT DO THEY CONSIDER IMPORTANT IN A FRIEND? DO PARENTS INFLUENCE THE CHOICE OF FRIENDS?

DOING MORE:

TAKE PICTURES OF SOME FRIENDSHIP GROUPS THAT ARE MADE UP OF STUDENTS FROM ONE ETHNIC GROUP. TAKE PICTURES OF GROUPS WITH MEMBERS FROM MORE THAN ONE ETHNIC GROUP. PREPARE A REPORT WITH PICTURES THAT GIVES INFORMATION ABOUT ETHNIC AND FRIENDSHIP GROUPS.

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MGA KAIBIGAN

ANG GAWAIN:

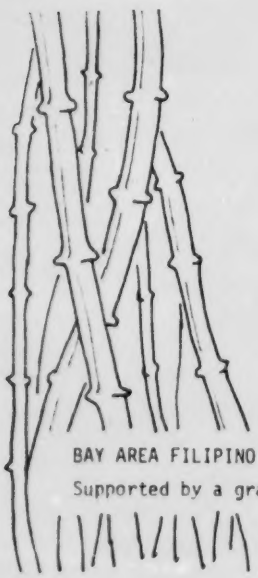
HIGIT BANG NINANÁIS NG MGA TÁONG PUMÍLI NG KAIBÍGANG KASINGLÁHI NILÁ? TUMINGÍN SA PALÍGID NG KLASE; PAG-ARÁLAN ANG MGA GRÚPO NG MAGKÁKAIBÍGAN SA IBANG KLASE. GUMAWÂ NG ISANG BALANGKÁS NA NAGPÁPAKÍTA KUNG ALÍNG TAO ANG PINIPÍLI NG IYONG KAMAG-ARÁL PARA MAGÍNG "KAIBÍGANG MATÁLIK" NIYA.

ANG MGA GRÚPO BA NG MAGKÁKAIBÍGAN AY GÁLING SA ÍISÁNG LÁHI?

PAG-USÁPAN ANG BALANGKÁS SA IBÁNG MAG-AARÁL. PAÁNONG PUMIPÍLI NG KAIBÍGAN ANG ISÁNG TAO? ANO SA KANILÁNG PALAGÁY ANG MAHALAGÁ SA ISÁNG KAIBÍGAN? ANG MGA MAGÚLANG BA AY MAY IMPLUWÉNSIYA SA PAGPÍLI NG KANILÁNG MGA KAIBÍGAN?

DAGDÁG NA GAWAIN:

GUMÁMIT NG KAMERA SA PAGKÚHA NG LARÁWAN NG MGA GRÚPO NG MAGKÁ-KAIBÍGAN NA BINÚBUÓ NG MGA MAG-AARÁL NA GÁLING SA ÍISÁNG LÁHI. KUMÚHA RIN NG LARAWAN NG MGA GRÚPONG MAY HIGÍT SA ISÁNG LÁHI. GUMAWÂ NG ISÁNG REPORT NA MAY KASÁMANG MGA LARAWAN NA MAGBÍBIGÁY NG IMPORMASYÓN TUNGKÓL SA LÁHI AT GRÚPO NG MAGKÁKAIBÍGAN.



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TEACHING ABOUT TEENAGERS:
FUN AND GAMES

THE TASK:

SORT OUT FROM THE CLASS SLIDES THE PICTURES OF YOUNG PEOPLE PLAYING OR HAVING FUN. DISCUSS THE ACTIVITIES AND WHY IT IS IMPORTANT FOR TEENAGERS TO PLAY GAMES AND HAVE "FUN."

PREPARE A BRIEF LESSON ABOUT TEENAGER RECREATION ACTIVITIES. USE SOME OF THE SLIDES TO SHOW HOW GAMES REACH YOUNG PEOPLE OF DIFFERENT ETHNIC GROUPS. PRESENT INFORMATION ABOUT WHAT GAMES AND SPORTS ARE LIKED BY FILIPINO-AMERICAN TEENAGERS.

"TEACH" OTHER STUDENTS ABOUT FUN AND GAMES.

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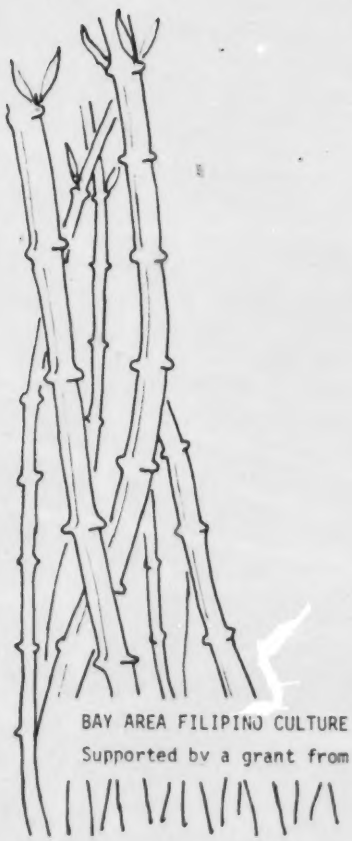
PAGTUTURO TUNGKOL SA MGA TIN-EDYER:
KATUWAAN AT LARO

ANG GAWAIN:

PAGBUKURÍN ANG MGA SLIDE NG KLASE NA NAGLÁLARÁWAN NG MGA KABATÁANG NAGLÁLARÔ O NAGKAKÁTUWÁAN. PAG-USÁPAN ANG MGA GAWÁIN NILA AT KUNG BAKIT MAHALAGÁ ANG PAGLÁLARÔ AT "KATUWÁAN" SA MGA TÍN-EDYER.

MAGHANDÂ NG MAIKLÍNG ARALÍN TUNGKÓL SA GAWÁING-LIBÁNGAN NG MGA TÍN-EDYER. GUMÁMIT NG ILANG SLIDE NA NAGPÁPAKÍTA KUNG PAÁNONG NAÚUNAWÁAN NG KABATÁAN NG IBÁ'T-IBÁNG LAHI ANG PAGLÁLARÔ. IPAKÍTA ANG MGA LARÔ AT PAMPALAKÁS NA KINAHÍHILÍGAN NG MGA KABATÁANG PILIPINO-AMERIKANO.

"ITÚRO" SA IBANG MAG-AARÁL ANG TUNGKÓL SA KATUWÁAN AT LARÔ.



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TEACHING ABOUT TEENAGERS:
RULES IN SCHOOLS

THE TASK:

SORT A SET OF THE UNIT SLIDES AND PICK OUT THE ONES THAT SHOW STUDENTS AND TEACHERS. THERE ARE SEVERAL THAT SHOW U.S. AND PHILIPPINE SCHOOLS. STUDY THESE SLIDES AND DISCUSS WHAT THE PICTURES SHOW ABOUT SCHOOL RULES. COMPARE THE SCHOOL RULES IN THE TWO COUNTRIES.

PREPARE A SHORT LESSON ABOUT THE RULES IN SCHOOLS IN THE PHILIPPINES AND THE UNITED STATES. YOU MIGHT WANT TO TAPE RECORD THE INFORMATION SO THAT IT CAN BE SHOWN ALONG WITH THE SLIDES. "TEACH" ABOUT SCHOOL RULES TO OTHER STUDENTS.

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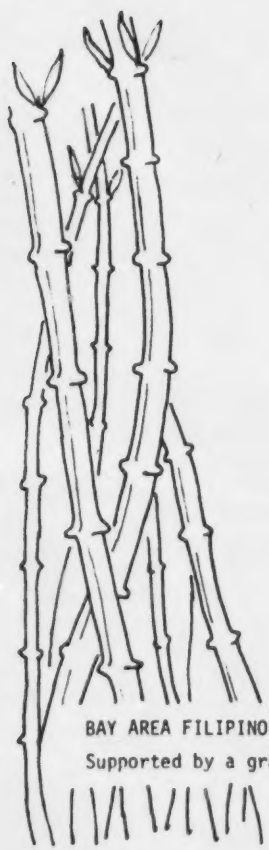
PAGTUTURO TUNGKOL SA MGA TIN-EDYER:
MGA ALITUNTUNIN SA PAARALAN

ANG GAWAIN:

PAGBUKURÍN ANG MGA SLIDE SA YÚNIT NA NAGLÁLARÁWAN NG MGA MAG-AARÁL AT GÚRO. MAY IBA DÍTONG NAGLÁLARÁWAN NG MGA PÁARALÁN SA AMERIKA AT SA PILIPINAS. PAG-ARÁLAN ANG MGA SLIDE AT PAG-USÁPAN KUNG ANO ANG MAKIKÍTANG ALITUNTÚNIN SA PÁARALÁN. IPAGHAMBÍNG ANG MGA ALITUNTÚNIN SA PÁARALÁN SA DALAWÁNG BANSÂ.

MAGHANDÂ NG MAIKLÍNG ARALÍN TUNGKÓL SA ALITUNTÚNIN SA PÁARALÁN SA PILIPINAS AT SA AMERIKA. MAAÁRI MONG ILAGÁY SA TAPE ANG MGA IMPORMASYÓN PARA MAISABÁY ITO SA PAGPÁPALABÁS NG SLIDE. "ITÚRO" ANG TUNGKÓL SA ALITUNTÚNIN SA PÁARALÁN SA IBÁNG MAG-AARÁL.



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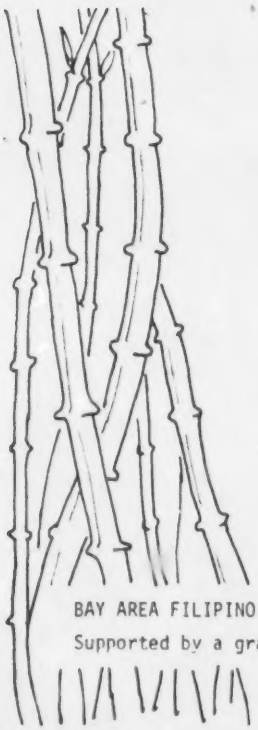
THE FILIPINO INFLUENCE IN THE UNITED STATES

THE TASK:

THE CULTURE OF THE UNITED STATES HAS BEEN SHAPED BY THE INFLUENCE OF NEARLY EVERY CULTURE IN THE WORLD. SOME EUROPEAN CULTURES, TO BE SURE, HAVE HAD MORE INFLUENCE THAN NON-EUROPEAN PEOPLES. CAN YOU IDENTIFY THE EFFECTS ON LIFE IN THE U.S. THAT CAN BE TRACED TO FILIPINOS?

THERE ARE MANY WAYS TO INQUIRE INTO THIS TOPIC. PICK ONE OF THE FOLLOWING AND SEE HOW MUCH YOU CAN LEARN:

- *INTERVIEW PEOPLE WHO KNOW ABOUT THE INFLUENCE OF FILIPINOS IN THE U.S. HISTORY
- *READ PUBLISHED ACCOUNTS OF FILIPINO CONTRIBUTIONS TO U.S. SOCIETY
- *INVITE PERSONS TO CONDUCT A PANEL DISCUSSION OF THE INFLUENCE OF ETHNIC GROUPS UPON AMERICAN CULTURE
- *ANY OTHER WAYS OF GATHERING INFORMATION THAT YOU CAN THINK OF



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ANG IMPLUWENSIYA NG PILIPINO SA AMERIKA

ANG GAWAIN:

ANG KULTURA NG AMERIKA AY NAHUBÓG SA TULONG NG HALOS LAHÁT NG MGA KULTURA SA DAIGDÍG. ANG KULTURA NG ERÓPA AY TIYÁK NA NAGKAROÓN NG HIGÍT NA IMPLUWÉNSIYA KAYSA IBANG MGA KULTURA. MAYROON KA BANG NAKIKITANG BAKÁS NG KULTURANG PILIPINO SA BÚHAY NG MGA AMERIKANO?

MAY MARAMING PARAÁN SA PAGSUSÚRI NG PAKSÁNG ITO. PUMÍLI NG ISA SA MGA SUMÚSUNÓD AT TIGNÁN KUNG GAANO ANG IYONG MAPÁPAG-ALAMÁN:

*KAPANAYAMÍN ANG ILANG TAONG MAY NALALÁMAN TUNGKOL SA IMPLUWENSIYA NG KULTURANG PILIPINO SA KASAYSAYAN NG AMERIKA

*MAGBASÁ NG MGA TUNGKOL SA TULONG NG MGA PILIPINO SA LIPÚNAN NG AMERIKA

*MAG-ANYÁYA NG MGA TAO UPANG MAGSALITÂ SA KLASE TUNGKOL SA IMPLUWENSIYA NG IBA'T-IBANG LAHI SA KULTURA NG AMERIKA

*AT IBA PANG MGA PARAÁN NA IYONG MAIÍSIP TUNGKOL SA PAGTITÍPON NG MGA IMPORMASYÓN SA PAKSÁNG ITO

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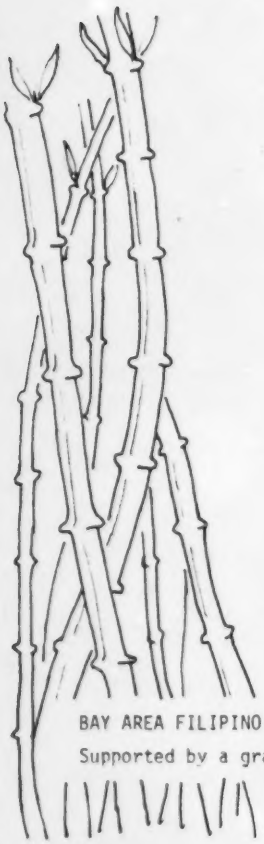
LEAVING HOME

THE TASK:

INVESTIGATE LEAVING HOME. DISCUSS WITH YOUR PARENTS, BROTHERS AND SISTERS, AND OTHER STUDENTS YOUR AGE, THE QUESTION OF "WHEN SHOULD A YOUNG PERSON LEAVE HOME?" SEE IF THERE ARE ANY DIFFERENCES IN IDEAS ABOUT LEAVING HOME BETWEEN FILIPINOS AND NON-FILIPINOS. DO PEOPLE THINK THAT THERE SHOULD BE ANY DIFFERENCES IN THE AGE WHEN BOYS LEAVE AS COMPARED TO GIRLS?

DOING MORE:

SET UP A PANEL DISCUSSION WITH STUDENTS FROM DIFFERENT ETHNIC GROUPS TO DISCUSS THE "PROPER" AGE FOR LEAVING HOME AND THE "RIGHT" SITUATIONS FOR DECIDING THAT A YOUNG PERSON HAS BECOME AN ADULT.



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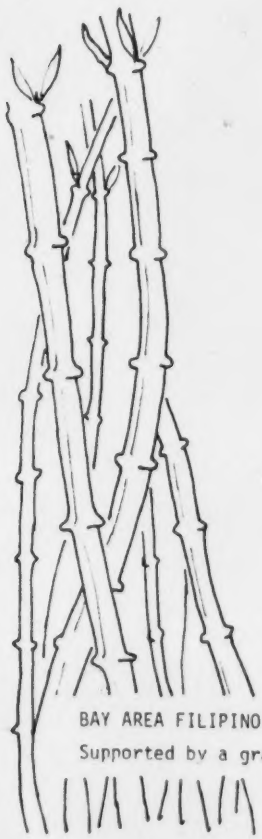
PAGLISAN SA TAHANAN

ANG GAWAIN:

ALAMIN ANG PAGLÍSAN NG ISANG ANAK SA TAHÁNAN. MAKIPAG-ÚSAP SA IYONG MGA MAGÚLANG, KAPATÍD, AT IBA PANG MAG-AARÁL NA KASING-GÚLANG MO, ANG KATANÚNGANG "KAILÁN DAPAT LUMÍSAN SA TAHÁNAN ANG ISANG KABATÁAN?" TIGNÁN KUNG MAY PAGKAKÁIBÁ NG PALAGÁY TUNGKOL SA PAGLÍSAN SA TAHÁNAN NG MGA PILIPINO AT DI-PILIPINO. INAAKÁLA KAYA NG TAO NA MAGKAIBÁ ANG GULANG NA MAAÁRING LUMÍSAN SA TAHÁNAN NG LALAKI SA BABAE?

DAGDÁG NA GAWAIN:

MAG-AYOS NG ISANG PAG-UÚSAP NG MGA MAG-AARÁL NA MULA SA IBÁ'T-IBÁNG LÁHI UPANG PAGTALÚNAN ANG "WASTÓNG" GULANG SA PAGLÍSAN NG TAHÁNAN AT ANG "WASTÓNG" KALAGÁYAN UPANG MASÁBI NA ANG ISANG TAO AY NAKATUNTÓNG NA SA SAPÁT NA GULANG.



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SPEAKING "FILIPINO" IN SCHOOL

THE TASK:

INTERVIEW SOME FILIPINO-AMERICANS, SOME MEMBERS OF OTHER ETHNIC GROUPS IN THE U.S., AND SOME AMERICANS. FIND OUT HOW THEY FEEL ABOUT USING "FOREIGN" LANGUAGES (INCLUDING TAGALOG AND OTHER FILIPINO DIALECTS) IN U.S. SCHOOLS, PLACES WHERE PEOPLE WORK, CHURCHES, AND OTHER PLACES.

SHARE WHAT YOU FIND OUT WITH OTHER STUDENTS INTERESTED IN THIS ACTIVITY WITH THE CLASS. CONDUCT A PANEL DISCUSSION, OR PREPARE A BULLETIN BOARD, OR MAKE A REPORT ABOUT THE WAY THAT DIFFERENT PEOPLE FEEL ABOUT BILINGUAL EDUCATION.

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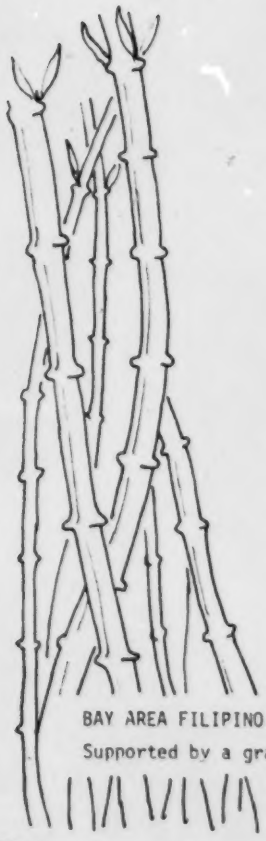
PAGSASALITA NG "PILIPINO" SA PAARALAN

ANG GAWÁIN:

KAPANAYAMÍN ANG ILÁNG PILIPINO-AMERIKANO, ILÁNG MIYEMBRO NG IBÁNG LAHÌ SA AMERIKA, AT ILÁNG AMERIKANO. ALAMÍN KUNG ANÓ ANG KANILÁNG PALAGÁY SA PAGGÁMIT NG MGA "BANYÁGANG" WIKÀ (KASAMA NA RITO ANG TAGALOG AT IBÁ PANG MGA SALITÁNG PILIPINO) SA MGA PÁARALÁN, SA MGA OPISÍNA O PAGAWÁAN, SIMBÁHAN, AT IBA PANG MGA LUGÁL.

IBAHAGÌ SA IYONG KLASE ANG MGA NÁTUKLASÁN MO AT NG IBÁNG MGA MAG-AARÁL NA INTERESÁDO SA GAWAING ITO. MAGHANDÂ NG ISÁNG PAG-UÚSAP NG GRUPO, O GUMAWÂ NG PAGTATANGHÁL SA BULITIN BORD, O MAGSÚLAT NG ISÁNG REPORT TUNGKÓL SA PALAGÁY NG MGA TAO SA PAGGÁMIT NG DALAWÁNG WIKÀ SA PAGTUTURÒ.



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FAVORITE FOODS

THE TASK:

TAKE SOME PICTURES THAT SHOW THE MOST POPULAR FILIPINO FOODS AND YOUR FAVORITE AMERICAN FOODS TOGETHER. PUT THE PICTURES ON A POSTER. LIST THE INGREDIENTS OF EACH DISH ON CARDS BESIDE THE PICTURES. DISCUSS THE NUTRITIONAL VALUE OF THE FILIPINO AND AMERICAN FOODS, FOR EXAMPLE, THE VITAMINS, PROTEINS, CALORIES, ETC., OF EACH.

DOING MORE:

BRING IN OR PREPARE IN CLASS SOME FAVORITE FILIPINO FOODS; SHARE THE FOOD WITH OTHER STUDENTS AND TALK ABOUT THE WAYS THAT FAMILIES AFFECT THE FOODS YOU LIKE.

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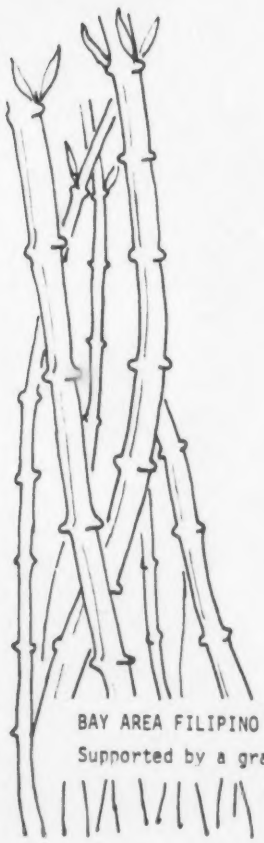
MGA PABORITONG PAGKAIN

ANG GAWAIN:

KÚNAN NG LARÁWAN ANG MGA PAGKÁING PILIPINO NA KILALÁNG-KILALÁ AT MGA PAGKÁING AMERIKANO NA PABORÍTO MO NA MAGKASÁMA. ILAGÁY ANG MGA LARÁWAN SA ISANG PÓSTER. ILISTÁ ANG MGA SANGKÁP NG BÁWA'T PAGKÁIN SA MGA KARD AT ITABÍ ITO SA MGA LARÁWAN. PAG-USÁPAN ANG MGA SUSTÁNSIYA SA MGA PAGKÁING PILIPINO AT AMERIKANO, HALIMBAWA: ANG BITAMÍNA, PROTÍNA, MGA KÁLORI, AT IBA PA, NG BÁWA'T PAGKÁIN.

DAGDÁG NA GAWAIN:

MAGDALÁ O IHANDÂ SA KLASE ANG ILÁNG PABORÍTONG PAGKÁING PILIPINO; PAGHATÍ-HATÍAN ANG PAGKAIN SA KLASE AT PAG-USÁPAN KUNG PAÁNONG NAAAPEKTUHÁN NG INYÓNG MGA PAMILYA ANG MGA PAGKÁING NAGÚGUSTUHÁN NINYÓ.



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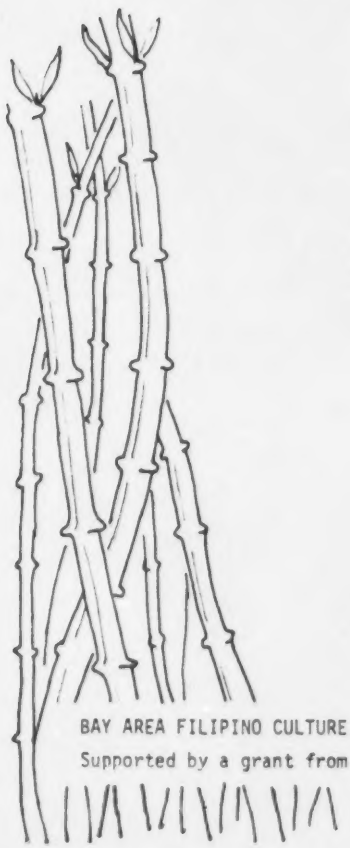
MAPPING FILIPINO-AMERICANS

THE TASK:

DRAW A MAP OF YOUR CITY, COUNTY, OR STATE THAT SHOWS THE AREAS WHERE MANY FILIPINOS LIVE. SHOW THE AREAS WHERE THE MOST FILIPINOS LIVE BY USING DIFFERENT COLORS OR OTHER SYMBOLS SUCH AS DOTS.

NOTE: SEE THE MAP OF THE UNITED STATES THAT SHOWS WHERE FILIPINOS LIVE.

DISCUSS WHY FILIPINO-AMERICANS ARE CONCENTRATED IN CERTAIN AREAS OF THE UNITED STATES. WHY DO YOU SUPPOSE THERE ARE SOME AREAS WITHOUT FILIPINOS?



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PAGMAMAPA NG MGA PILIPINO-AMERIKANO

ANG GAWAIN:

GUMÚHIT NG ISANG MÁPA NG LUNGSÓD O ESTÁDO NA NAGPÁPAKÍTA NG MGA LUGÁL NA MARAMING NANÍNIRÁHANG PILIPINO. IPAKÍTA ANG LUGÁL NA MARAMING PILIPINO SA PAMÁMAGÍTAN NG PAGGÁMIT NG MARAMING KULAY O IBA PANG MGA PANANDÂ TULAD NG MGA TULDÓK.

PUNAHÍN: TIGNÁN ANG MAPA NG AMERIKA NA NAGLÁLARÁWAN KUNG SAÁNG MARAMING PILIPINO.

PAG-USÁPAN KUNG BAKIT ANG MGA PILIPINO-AMERIKANO AY NAGTITÍPON SA ILANG LUGÁL SA AMERIKA. BAKIT KAYÂ, SA INYONG PALAGÁY, MAY MGA LUGÁL NA WALANG PILIPINO?

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FAVORITE HOLIDAYS

THE TASK:

MAKE A LIST OF YOUR FAVORITE HOLIDAYS DURING THE YEAR. FIND SOMEONE ELSE WHO IS ALSO DOING THIS ACTIVITY. DISCUSS WHAT YOU KNOW ABOUT YOUR HOLIDAYS. PERHAPS PICTURES, STORIES, OR SKITS, WILL HELP EACH OF YOU TO KNOW MORE ABOUT THE OTHER'S FAVORITE HOLIDAYS.

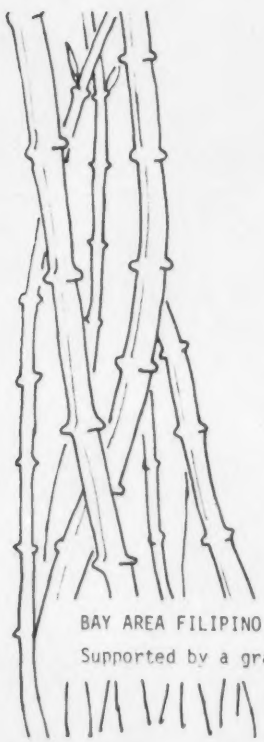
ARE THERE SOME DIFFERENT HOLIDAYS IMPORTANT TO OTHER CLASSMATES?

WHAT DO YOU KNOW ABOUT HOLY DAYS?

HOW MIGHT YOU BE ABLE TO TELL OTHERS ABOUT IMPORTANT HOLIDAYS?

DOING MORE:

INTERVIEW SOMEONE WHO KNOWS ABOUT HOLIDAYS IN THE PHILIPPINES. PREPARE A REPORT ON FILIPINO HOLIDAYS.



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MGA PABORITONG PISTA

ANG GAWAIN:

GUMAWÂ NG ISANG LISTÁHAN NG IYONG MGA PABORÍTONG PISTÁ SA LOÓB NG TAÓN. MAGHANAP NG KAMAG-ARÁL NA GUMÁGAWÂ RIN NG GAWÁING ITÓ. PAG-USÁPAN NINYÓ KUNG ANÓ ANG INYÓNG NALALÁMAN TUNGKÓL SA MGA PISTÁNG INYÓNG NILISTÁ. MAKATUTÚLONG MARÁHIL ANG MGA LARÁWAN, MGA KUWÉNTO, O MGA DULÂ-DULÁAN PARA HIGÍT NA MALÁMAN ANG TUNGKÓL SA PABORITONG PISTA NG ISÁ'T-ISÁ.

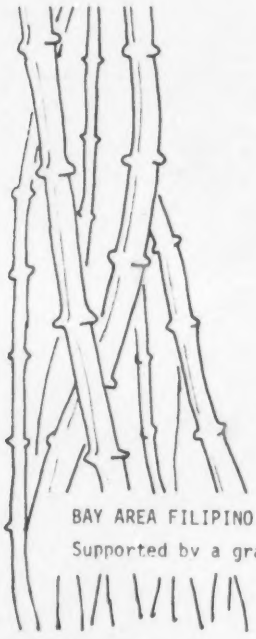
MAYROON BANG IBÁNG MGA PISTA NA MAHALAGÁ SA IBANG MGA KAMAG-ARÁL?

ANO NAMÁN ANG NALALÁMAN MO TUNGKÓL SA MGA BANÁL NA ARAW?

PAÁNO MO MAIPAGBÍBIGÁY-ALÁM SA IBÁ ANG TUNGKÓL SA MGA MAHÁHALAGÁNG PISTÁ?

DAGDÁG NA GAWAIN:

KAPANAYAMÍN ANG ISANG TÁONG NAKAÁALÁM NG TUNGKÓL SA MGA PISTÁ SA PILIPINAS. GUMAWÂ NG ISANG <u>REPORT</u> TUNGKÓL SA MGA PISTÁ SA PILIPINAS.



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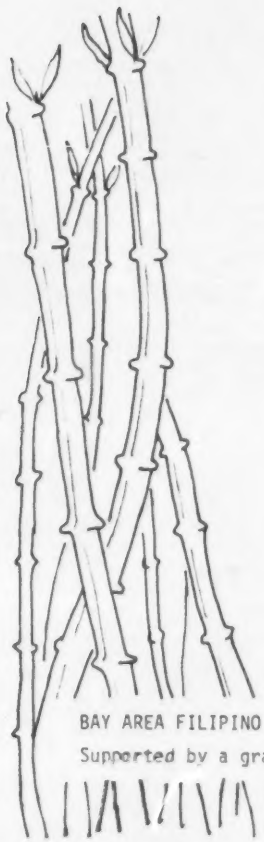
INVITATIONS

The Task:

CONDUCT AN EXPERIMENT ABOUT WILLINGNESS TO ACCEPT AN INVITATION TO A PARTY. ASK FILIPINOS AND NON-FILIPINOS IF THEY WOULD LIKE TO COME TO A PARTY AT YOUR HOME AND SEE IF THERE IS A DIFFERENCE IN THE WAY THE TWO GROUPS ANSWERED.

AFTER YOU'VE WRITTEN DOWN EACH PERSON'S ANSWER, BE SURE TO TELL THEM THAT YOU ARE ONLY CONDUCTING AN EXPERIMENT AND THAT THERE REALLY IS NOT GOING TO BE A PARTY.

IS THERE A CULTURAL VALUE THAT AFFECTS THE WAY FILIPINOS RESPOND TO INVITATIONS?



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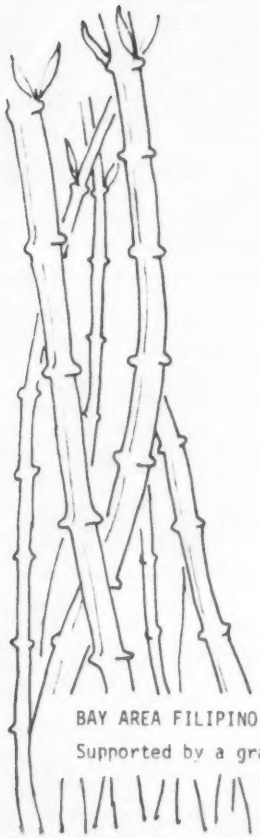
MGA PAANYAYA

Ang Gawain:

GUMAWÂ NG ISÁNG PAGSÚBOK TUNGKÓL SA MALUWÁG SA KALOÓBANG PAGTANGGÁP NG PAANYÁYA SA ISÁNG HANDÁAN. TANUNGÍN ANG MGA PILIPINO AT DI-PILIPINO KUNG NAIS NILANG DUMALÓ SA HANDÁAN NA GÁGANAPÍN SA INYÓNG BÁHAY AT ALAMÍN KUNG MAY PAGKAKÁIBÁ ANG SAGÓT NG DALAWÁNG PANGKÁT.

PAGKATÁPOS MONG ISÚLAT ANG SAGÓT NG BÁWA'T ISA, TIYAKÍN NA SABÍHIN SA KANILÁ NA NAGSÁSAGAWÂ KA LAMANG NG ISANG PAGSÚBOK AT ANG TOTOÓ'Y WALA NAMÁNG HANDÁAN.

MAY KAUGNÁYAN BA ANG KAUGALÍAN O KULTURA SA PAGTANGGÁP NG PAANYÁYA NG ISANG PILIPINO?



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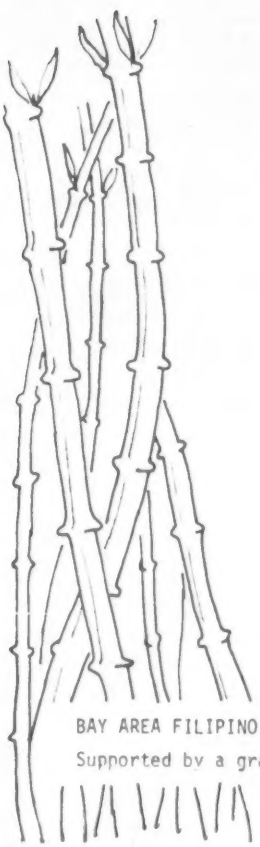
JOBS FOR IMMIGRANTS

The Task:

TAPE RECORD SOME INTERVIEWS WITH FILIPINOS WHO HAVE COME TO THE UNITED STATES AS ADULTS. ASK THEM TO TALK ABOUT THE KIND OF WORK THEY DID IN THE PHILIPPINES AND THE KIND OF JOBS THEY GOT WHEN THEY ARRIVED IN THE U.S. HOW DO THEY FEEL ABOUT THEIR TREATMENT IN THE U.S.?

DOING MORE:

DO SOME RESEARCH INTO JOB DISCRIMINATION. DO IMMIGRANTS HAVE TROUBLE GETTING THE SAME KINDS OF JOBS THAT THEY HAD IN THEIR HOME COUNTRIES? DO FILIPINOS WHO COME TO THE U.S. HAVE ANY SPECIAL PROBLEMS GETTING JOBS?



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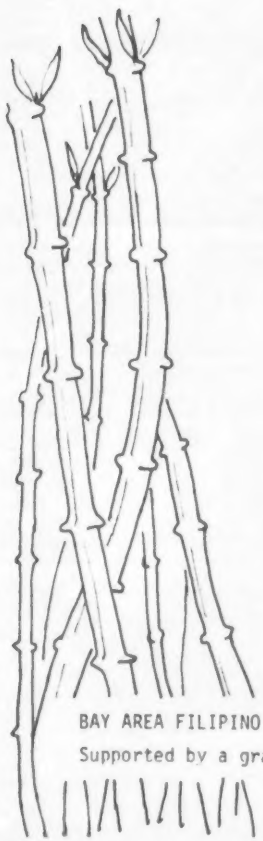
MGA HANAPBUHAY PARA SA MGA BAGONG DATING

ANG GAWAIN:

ILAGÁY SA TAPE ANG PAKÍKIPAGPANAYÁM SA MGA PILIPINONG MAY SAPÁT NA GULANG NA NANG SILA'Y DUMATÍNG DITO SA AMERIKA. ITANÓNG SA KANILÁ ANG KANILÁNG TRABÁHO NANG SILÁ'Y NASA PILIPINAS AT ANG URÌ NG TRABAHONG NAKÚHA NILA NANG SILA'Y DUMATÍNG. ANO ANG KANILÁNG NÁRAMDAMÁN SA PAKIKITÚNGO SA KANILA DITO SA AMERIKA?

DAGDÁG NA GAWAIN:

ALAMÍN ANG TUNGKÓL SA DISKRIMINASYÓN SA TRABAHO. MAHÍRAP BA SA DAYÚHAN ANG MAGHANÁP NG TRABÁHONG KANILÁNG KINASANÁYAN SA KANILÁNG BANSÂ DITO SA AMERIKA? MAY MGA KÁKAIBÁNG SÚLIRANÍN BA SA PAGHÁHANÁP NG TRABAHO ANG MGA PILIPINONG NAGPAPARÍTO SA AMERIKA?



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Appendix

Final Report

OCT 13 1977

UNIVERSITY OF SAN FRANCISCO

BAY AREA FILIPINO CULTURE
EDUCATION PROJECT
SCHOOL OF EDUCATION

Refer to:
Grant Number: G007602633
Entity Number: 1941156628A1
Project Number: 549AH60525

30 September 1977

Dr. Catherine Z. Brown, Project Officer
Occupational Adult Education Branch
Grants and Procurement Management Division
U.S. Office of Education
7th & D Street S.W., Room 5927
Washington, D.C. 20202

Dear Dr. Brown:

This letter and accompanying documents constitute the Final Report of the Bay Area Filipino Culture Education Project.

DEVELOPMENT AND EVALUATION

As originally proposed, and incorporating changes identified during budget negotiations, the BAFCEP project undertook the development of three multi-media prototype units for use with middle grade students (grades 6-8). The goal for these units was to help students recognize the rich cultural heritage of Filipino-Americans, develop biculture identities, and help non-Filipino students develop appreciation for the cultural diversity of U.S. society.

The student and teacher materials developed during project phases before, during, and subsequent to the period of grant support consist of the following:

The Filipino Family, Teacher's Guide, Revised Edition (26 pp)

Teenager in the Philippines and The Filipino Teenager: U.S.A., Teacher's Guide, Revised Edition (20 pp)

The Bay Area Filipino Culture Education Project, Student Booklet (Illustrated, English and Tagalog, 83 pp)

The Filipino Family, Bilingual Student Task Cards (Blue), 20 cards

Teenager in the Philippine, Bilingual Student Task Cards (Yellow), 15 cards

The Filipino Teenager: U.S.A., Bilingual Student Task Cards (Pink), 15 cards

CAMPION HALL
SAN FRANCISCO, CA 94117
415/666-6481

Filipino Culture Slides, 35 mm. color slide set of cultural activities in the Philippines and the U.S., 71 slides

About BAFCEP: The Program of the Bay Area Filipino Culture Education Project, Experimental Edition (7 pp)

The Filipino Family Teacher's Guide, Experimental Edition (23 pp)

The Bay Area Filipino Culture Education Project, Student Booklet, Experimental Edition (20 pp)

Student Record cards for each of the three units (10 pp)

Miscellaneous media materials (approximately 17 pages)

A variety of academic and cultural artifacts from U.S. and Philippine sources for use in the trial classrooms.

Evaluation data, obtained during classroom trials by BAFCEP staff personnel, from a random sample of students in each trial class through interviews and personal records, and from teachers through interviews and written anecdotal records, indicate generally that the project objectives were met. Representative documents from these evaluation records are attached along with a report of observations and suggestions by a teacher's aide assigned in one of the trial classes.

Specifically, analysis of evaluative data yielded the following information about the BAFCEP materials.

FAMILY UNIT

As a whole, the students reacted very favorably to the Family Unit (see Table 1). Doing the activities was a new experience to them since they had no previous experience with systematic study of their families before beginning the tasks. They felt happy that they learned a lot about themselves as they have often taken their families for granted. In a way, they showed a sense of achievement in being able to learn more about the Filipino family.

Family Album

The students seemed to like doing the Family Album most (see Table 1). They associated the album with fun, memories, and changes (notably physical changes and changes in environment). The experience was even more intense with the Philippine-born students. They felt that they "missed the old days," "missed their friends and relative," and "wished the old days would come back". Furthermore, some felt the joy of "being together." This is so because a number of the students were left behind in the Philippines when either or both parents first came to the U.S., and doing the album reminded them of the days when they were separated.

Family Tree

Generally speaking, Filipinos, unless they come from the old elite class, do not have a knowledge of their ancestry. Most have knowledge of their ancestors only up to the first generation level (grandparents). This task, then,

was very interesting to the students since quite a number of them had little or no idea about their grandparents (specially their great grandparents and other relatives). Some felt glad that they come from big families.

Family Roles

Although a number of students already have an idea of how each member in the family should behave, most reported the tasks regarding the family roles as interesting. These tasks gave them more awareness of how the family system works. To some students, these tasks were a means of being closer with the family as these made them realize the importance of proper behavior in the family. The notion of "respect for elders" was most often brought up in their discussion of family roles. Some students even went as far as saying that Filipinos have more respect for elders than most Americans.

Family History

Most students did not have any knowledge of their family background either because they never asked or because they were too young when they were separated from their grandparents (who in the Filipino family are usually the family "chroniclers"). After doing the family history task, they were more aware of their family background.

The Different Races

The family activities seemed to give the students a sense of identity (on the subconscious level, since none of them used the term). They learned how the Filipino family is alike or different from the families of other ethnic groups or races. They noticed the differences in family systems (closed vs. extended) and in family behavior (the sense of respect for elders and superiors, e.g. teachers). This was also a new experience for most of them because they did not have much contact with foreigners in the Philippines. Consequently, they showed a favorable response when asked if they wanted to learn the culture of other ethnic students (refer to Table 1).

Schools

One observation that can be gathered from the short essays of the students is that these students would prefer to go to schools where there are a lot of Filipinos. A lot of them felt very glad when they learned that the school they were going to had a lot of other Filipino kids (when they first attended Everett Junior High) and especially Filipino teachers. It should be noted that most of the students speak Tagalog at home and they feel impeded by their inability to speak English (especially the new comers). In school, the Filipino students tend to limit their friendships to other Filipinos.

Dating

A number of students, specially the girls, have stereotypes of people going on dates. They feel that Americans and American-born Filipinos go "wild" when they date, while Philippine-born Filipinos are more courteous, more romantic, etc.

TABLE 1: STUDENTS' EVALUATIONS

Total Respondents: 7

	VM	M	AL	N
LIKE THE UNIT?	4	3	-	-
TASK CARDS INTERESTING?	1	5	1	-
LIKE MAKING THE ALBUM?	6	-	1	-
TAKING PICTURES OF:				
FAMILY?	4	2	1	-
FRIENDS?	2	2	2	1
ACTIVITIES?	3	2	2	-
LIKE TO LEARN THE CULTURE OF OTHER ETHNIC STUDENTS?	3	4	-	-

TABLE 2: STUDENT PROFILE

Total Respondents: 8

SIZE OF FAMILY (EXCLUDING PARENTS): 8, 11, 7, 3, 7, 5, 8, 6
AVERAGE SIZE: 7
AMERICAN-BORN: 1
PHILIPPINE-BORN: 7
SPEAK TAGALOG/PHILIPPINE DIALECT AT HOME: 5
SPEAK ENGLISH AT HOME: 1
SPEAK TAGALOG/PHIL. DIAL. AND ENGLISH AT HOME: 2
SPEAK ENGLISH WITH TEACHER: 1
SPEAK ENGLISH AND TAGALOG/PHIL. DIAL. WITH TEACHER: 7

without any basis for saying so. The boys, on the other hand, were looking forward to having girlfriends.

TEENAGER UNITS

Unlike performance with the Family Unit, more students misinterpreted certain terms and activities in the Teenager units. For example, a majority of the students did not know what "awkward age" or "ethnic humor" meant, and a lot of them did not actually comprehend what was being asked in the activities (for instance, in the Filipino/American Influence activities). However, they still did feel "happy" (a term most often used in their writing) about these activities, although they did not show as much enthusiasm about these tasks.

Friends

The students were unaimous in saying that Filipino students do choose their friends BUT their choice of friends is often influenced by their parents. They also agreed that although it would be nice to have friends from different races/ethnic groups, they feel more comfortable and that they could relate more to friends who are also Filipinos because they speak the same language, and they share the same values and culture.

Growing Up

Most, if not all, of the students indicated that Americans grow faster than Filipinos, mainly because of nutrition.

Fun and Games

A lot of the students felt that they are learning more about the games here in the States since the games they played back home were different.

Adulthood

The students had different views on adulthood. Some said that boys and girls are considered adults when they reach certain ages (different ages were indicated), while others believed that it is when they finish college or find a job or when they get married.

Leaving Home

A very good indication of the extended family system of Filipinos is the "leaving home" factor. Most students wrote that their parents would rather that they did not leave home even when they reach adulthood or when they get married.

Other Activities

In the majority of the activities in the Teenager Units, the students did

not express significant opinions or emotions. As stated earlier, they did not fully understand what was being asked in most of the activities, hence, they came up with short, irrelevant reports on these activities.

GENERAL OBSERVATIONS

1. From the essays/reports that the students wrote, it is quite evident that in doing some of the activities (especially those in the Teenagers Units), students were not very enthusiastic. They reported that the activities seemed to be "just another school project" which they had to finish or comply with.

2. Directions for doing some of the activities should be explained to the students more accurately in order to avoid misinterpretations of terms and requirements.

3. The girls seemed to be more interested in the activities than the boys. Their work shows more details, although not necessarily content.

4. The trial teachers did not give sufficient emphasis to the pedagogic strategy of allowing students choice among the activities. Conventional patterns of teacher-directed activity do not lend themselves to open-ended curriculum activities such as the BAFCEP units.

CONCLUSIONS AND RECOMMENDATIONS

The evaluation of the classroom trial data yielded valuable suggestions for revision of the BAFCEP Units. These included:

1. Improvements in Tagalog translations of student activity cards for better clarity.
2. Introduction of Tagalog into revised edition of student booklet to increase utility for bilingual instruction and to aid students with low-levels of English proficiency.
3. Re-emphasis in suggestions for teaching the units upon the importance of student choice and purpose in open-ended curriculum units.

The decline in student interest in the activities of the two teenager units was probably due to the pressures of the end-of-school-year activities and to hesitancy on the part of teachers to "turn-loose" their control of student activities until the students had become accustomed to "lock-step" treatment of the activities by the entire class and judged the tasks as "just another school project".

It is recommended that future projects of this kind invest more time and resources in teacher-training. The conventional instructional strategies of Philippine-

trained teachers were not especially compatible with student-centered open-ended curriculum activities. To be sure, the teachers did make progress in "loosening-up", but the potential of the project units for stimulating independent student inquiry was limited during that transition period.

These statements are not intended to give the impression that the BAFCEP units were not successful. On the contrary, it is my judgment that the units were well received by the students; many students were genuinely excited by the opportunity to explore their own social and cultural identities and did so eagerly.

COOPERATIVE ACTIVITIES

Copies of correspondence attached to this report will provide some indication of the scope of interaction with persons and individuals interested in the USF project, Filipino culture studies, and the individuals involved in the project.

In general, the project made a substantial contribution to the interaction between the University, the Bay Area Filipino community, and schools in the area. Specifically, project personnel have been involved with the following:

Philippine Counsul and consulate officials

San Francisco Unified School District (SFUSD)
- Bilingual Education Office
- Filipino Bilingual Program
- Filipino Education Center

Jefferson Elementary School District (Daly City)
- Bilingual Education Program

Jefferson High School District (Daly City)
- Bilingual Education Program

ERIC Clearinghouse for Social Studies/Social Science Education

California Council for the Social Studies

Multicultural Education Program
- University of Massachusetts

Bay Area Filipino Culture Education Project
- University of San Francisco

Asian-American Mental Health Research Center
- Chicago, Illinois

ESEA, Title IX, Fairbanks, Alaska

Intercultural Relations & Ethnic Studies Institute
- New Brunswick, New Jersey

ADVISORY COUNCIL ACTIVITY

Of the seven person Advisory Council for the project three members made really substantial, consistant contribution to the direction of the program supported by the grant. All of the members had substantial commitments to professional, civic, and social activities but three, Carolina M. Borromeo, Natividad Herbert, and William M. Hering, could always be depended upon to attend Council meetings, evaluate materials, respond to requests for advise and policy assessment, and to assist the project staff with dozens miscellaneous problems, large and small. While none of the other Advisory Council members refused to accept responsibility for the project, their general level of activity cannot be categorized as vigorous.

An informal group, composed of the classroom trial teachers and students in the Filipino component of the USF bilingual program, actually provided the guidance and the close contact with the Filipino community that was lacking from the formal group.

Other documents relating to Council activity are attached.

CONCLUSION

The Bay Area Filipino Culture Education Project has completed the first four phases of the work set forth in the project proposal. We think the materials produced by the project are culturally and pedagogically sound and offer solid potential for enabling students to enjoy a balanced and enlightened appreciation of their native and adopted cultures.

The fifth phase, involving dissemination of the BAFCEP units, continues to the present.

I have recently received notice from the ERIC Clearinghouse for Social Studies/ Social Science Education that the BAFCEP units have been accepted for inclusion in the ERIC system, a means for national distribution of the units. Personnel from ERIC will shortly request permission from the Office of Education to complete the acquisition.

I am presently completing an article about the project for the journal of the California Council for the Social Studies, the Social Studies Review. The article will include specimen materials from the BAFCEP units and information about availability of the program through the ERIC system. The journal will be published early in November.

We are proud to have had the opportunity to conduct the project and appreciate the support rendered by the project officer and other personnel of the Ethnic Heritage Studies Branch.

Very truly yours,

James S. Eckenrod
Project Director